



**Diploma Programme**  
**World religions**  
**Draft guide**  
**(Third edition)**  
**First examinations 2011**

## IB mission statement

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

## IB learner profile

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

IB learners strive to be:

<b>Inquirers</b>	They develop their natural curiosity. They acquire the skills necessary to conduct inquiry and research and show independence in learning. They actively enjoy learning and this love of learning will be sustained throughout their lives.
<b>Knowledgeable</b>	They explore concepts, ideas and issues that have local and global significance. In so doing, they acquire in-depth knowledge and develop understanding across a broad and balanced range of disciplines.
<b>Thinkers</b>	They exercise initiative in applying thinking skills critically and creatively to recognize and approach complex problems, and make reasoned, ethical decisions.
<b>Communicators</b>	They understand and express ideas and information confidently and creatively in more than one language and in a variety of modes of communication. They work effectively and willingly in collaboration with others.
<b>Principled</b>	They act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them.
<b>Open-minded</b>	They understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities. They are accustomed to seeking and evaluating a range of points of view, and are willing to grow from the experience.
<b>Caring</b>	They show empathy, compassion and respect towards the needs and feelings of others. They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment.
<b>Risk-takers</b>	They approach unfamiliar situations and uncertainty with courage and forethought, and have the independence of spirit to explore new roles, ideas and strategies. They are brave and articulate in defending their beliefs.
<b>Balanced</b>	They understand the importance of intellectual, physical and emotional balance to achieve personal well-being for themselves and others.
<b>Reflective</b>	They give thoughtful consideration to their own learning and experience. They are able to assess and understand their strengths and limitations in order to support their learning and personal development.

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## Purpose of this document

This third edition of the world religions pilot guide is intended to guide the planning, teaching and assessment of the subject in schools. Subject teachers are the primary audience, although it is expected that teachers will use the guide to inform students and parents about the subject.

This guide can be found on the subject page of the online curriculum centre (OCC) at <http://occ.ibo.org>, a password-protected IB website designed to support IB teachers.

## Additional resources

Additional publications such as teacher support materials, specimen papers and markschemes and internal assessment guidance can also be found on the OCC.

Teachers are also encouraged to check the OCC for additional resources created or used by other teachers. Teachers can provide details of useful resources, for example: websites, books, videos, journals or teaching ideas.

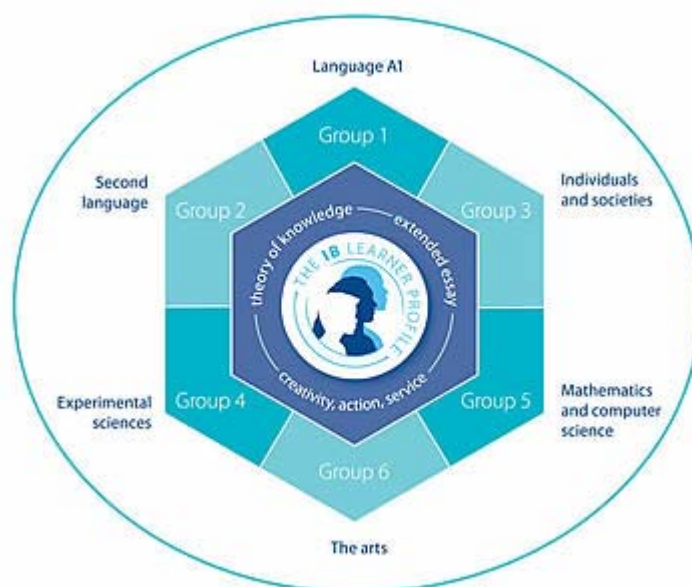
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# The Diploma Programme

The Diploma Programme is a rigorous pre-university course of study designed for students in the 16 to 19 age range. It is a broad-based two-year course that aims to encourage students to be knowledgeable and inquiring, but also caring and compassionate. There is a strong emphasis on encouraging students to develop intercultural understanding, open-mindedness, and the attitudes necessary for them to respect and evaluate a range of points of view.

## The Diploma Programme hexagon

The course is presented as six academic areas enclosing a central core. It encourages the concurrent study of a broad range of academic areas. Students study: two modern languages (or a modern language and a classical language); a humanities or social science subject; an experimental science; mathematics; one of the creative arts. It is this comprehensive range of subjects that makes the Diploma Programme a demanding course of study designed to prepare students effectively for university entrance. In each of the academic areas students have flexibility in making their choices, which means they can choose subjects that particularly interest them and that they may wish to study further at university.



## Choosing the right combination

Students are required to choose one subject from each of the six academic areas, although they can choose a second subject from groups 1 to 5 instead of a group 6 subject. Normally, three subjects (and not more than four) are taken at higher level (HL), and the others are taken at standard level (SL). The IB recommends 240 teaching hours for HL subjects and 150 hours for SL. Subjects at HL are studied in greater depth and breadth than at SL.

At both levels, many skills are developed, especially those of critical thinking and analysis. At the end of the course, students' abilities are measured by means of external assessment. Many subjects contain some element of coursework assessed by teachers. The course is available for examinations in English only.

## The core of the hexagon

All Diploma Programme students participate in the three course requirements that make up the core of the hexagon. Reflection on all these activities is a principle that lies at the heart of the thinking behind the Diploma Programme.

The theory of knowledge course encourages students to think about the nature of knowledge, to reflect on the process of learning in all the subjects they study as part of their Diploma Programme course, and to make

connections across the academic areas. The extended essay, a substantial piece of writing of up to 4,000 words, enables students to investigate a topic of special interest that they have chosen themselves. It also encourages them to develop the skills of independent research that will be expected at university. Creativity, action, service involves students in experiential learning through a range of artistic, sporting, physical and service activities.

## The IB mission statement and the IB learner profile

The Diploma Programme aims to develop in students the knowledge, skills and attitudes they will need to fulfil the aims of the IB, as expressed in the organization's mission statement and the learner profile. Teaching and learning in the Diploma Programme represent the reality in daily practice of the organization's educational philosophy.

## Nature of the subject

Students of group 3 subjects study individuals and societies. This means that they explore the interactions between humans and their environment in time, space and place. As a result, these subjects are often known collectively as the “human sciences” or “social sciences”.

Humankind has been concerned throughout recorded history with religious questions, such as the existence of God, the meaning and purpose of life and death and the sense we make of our lives. In the contemporary world, religion has a significant influence on individuals and societies across the globe. The power of religion to both unite and divide affects believers and unbelievers alike. Therefore, religion in its varied forms is a distinctive realm of human experience, which demands academic inquiry.

In the context of the mission statement of the IB it is most appropriate to study a number of living world religions in a scholarly, open-minded and objective way.

The Diploma Programme world religions course is a systematic, analytical yet empathetic study of the variety of beliefs and practices encountered in nine main religions of the world. The course seeks to promote an awareness of religious issues in the contemporary world by requiring the study of a diverse range of religions.

The religions should be studied in such a way that students acquire a sense of what it is like to belong to a particular religion and how that influences the way in which the followers of that religion understand the world, act in it, and relate and respond to others.

The course consists of an introductory unit, exploring five of the nine living world religions that form the basis of the syllabus. This is complemented by an in-depth study of two religions chosen from six world religions. This part of the syllabus is guided by themes, key concepts and key questions. The final component is the investigative study which provides opportunities for individual research of an aspect of the religious experience, practice or belief of a group and/or individual adherents.

In the study of world religions, the experiential dimension to learning is of great importance and it is hoped that the course will be a catalyst for visits to and from members of different faith communities. Where this is not possible, imaginative teaching, combined with the use of a range of resources, should enable the students to come to know what it means to be a follower of a particular religion.

## International dimension

The Diploma Programme world religions course seeks to promote respect for the diversity of religious beliefs, both locally and globally, with the aim of enhancing international and inter-religious understanding. The course provides a very different perspective in this area. Students should be encouraged to look at contemporary national and international issues regarding religion and how these may impact on ethical and legal issues.

## World religions and prior learning

No particular background in terms of specific subjects studied for national or international qualifications is expected or required and no prior knowledge of world religions is necessary for students to undertake this course of study.

## Links to the Middle Years Programme

The Middle Years Programme explores concepts and skills that are further developed in the Diploma Programme world religions course. Key concepts of the Middle Years Programme of time, place and space, change and global awareness are extended into the specific demands of the Diploma Programme world religions syllabus. The Middle Years Programme also develops analytical skills, decision-making skills and investigative skills, all of which are required for a study of world religions.

# World religions and theory of knowledge

As with other areas of knowledge, there is a variety of ways of gaining knowledge in group 3 subjects. Archival evidence, data collection, experimentation and observation, inductive and deductive reasoning, for example, can all be used to help explain patterns of behaviour and lead to knowledge claims. Students in group 3 subjects are required to evaluate these knowledge claims by exploring knowledge issues such as validity, reliability, credibility, certainty, and individual as well as cultural perspectives.

The relationship between group 3 subjects and theory of knowledge is of crucial importance and fundamental to the Diploma Programme. Having followed a course of study in group 3, students should be able to critically reflect on the various ways of knowing and on the methods used in human sciences, and in so doing become “inquiring, knowledgeable and caring young people” (IB mission statement).

In the teaching of IB world religions, a number of issues will arise that highlight the relationship between theory of knowledge and world religions. Some of the questions that could be considered during the course are identified below.

- What is a religion? To what extent is religion distinguishable from culture or ideology?
- Are religions created, discovered or revealed? What are the implications for religious knowledge?
- To what extent is religious belief rational? Are reason and emotion necessarily opposed in religious belief?
- Do people of differing religious convictions necessarily have different worldviews?
- Does the concept of religion exist in every society? If so, what are the implications of this knowledge?
- Who claims to possess religious knowledge and on what basis?
- What implications do religious beliefs have for other areas of knowledge? How does this vary from religion to religion?
- What implications does Nietzsche’s statement pose for morality when he says “God is dead”?
- What might Einstein have meant when he said: “Religion without science is blind. Science without religion is lame.”?
- In what ways does religious language differ from everyday language, and what does this tell us about religious knowledge?
- What is the role of intuition as a source of religious belief?
- What is the role of empirical evidence as a source of religious belief?



### Group 3 aims

The aims of all subjects in **group 3, individuals and societies** are to:

1. encourage the systematic and critical study of: human experience and behaviour; physical, economic and social environments; the history and development of social and cultural institutions
2. develop in the student the capacity to identify, to analyse critically and to evaluate theories, concepts and arguments about the nature and activities of the individual and society
3. enable the student to collect, describe and analyse data used in studies of society, to test hypotheses and interpret complex data and source material
4. promote the appreciation of the way in which learning is relevant both to the culture in which the student lives, and the culture of other societies
5. develop an awareness in the student that human attitudes and opinions are widely diverse and that a study of society requires an appreciation of such diversity
6. enable the student to recognize that the content and methodologies of the subjects in group 3 are contestable and that their study requires the toleration of uncertainty.

### World religions aims

In addition the aims of the Diploma Programme **world religions** course are to enable students to:

7. promote an enquiring, analytical and empathetic approach to the study of religion
8. develop an informed understanding of the diversity of world religions
9. foster a respectful awareness of the significance of the beliefs and practices for the faith member
10. develop an understanding of how religion affects peoples' lives
11. encourage a global appreciation of the issues surrounding religious and spiritual beliefs, controversies and movements in the world today
12. promote responsible and informed international citizenship.

## Assessment objectives

There are four assessment objectives (AOs) for the Diploma Programme world religions SL course. Having followed the course at SL, students will be expected to do the following.

1. Demonstrate knowledge and understanding of specified content
  - Demonstrate knowledge and understanding of five world religions chosen for the introductory unit
  - Define, understand and use concepts associated with particular world religions
  - Demonstrate in-depth knowledge and understanding of two religions reflecting different traditions
  - In internal assessment, demonstrate knowledge and understanding of a specific world religions investigative study
2. Demonstrate application and analysis of knowledge and understanding
  - Demonstrate how the key concepts of a religion are expressed in the behaviour of believers
  - Demonstrate application and analysis of concepts
  - Research, select and analyse material from both primary and secondary sources
3. Demonstrate synthesis and evaluation
  - Evaluate concepts associated with world religions
  - Synthesize by integrating evidence and critical commentary
4. Select, use and apply a variety of appropriate skills and techniques
  - Select, use and apply the prescribed world religions skills in appropriate contexts
  - Demonstrate the ability to organize ideas into a clear, logical coherent and balanced account
  - Evaluate the reliability of evidence and the chosen method of research for the internal assessment

## Assessment objectives in practice

Objectives	Paper 1	Paper 2	Internal assessment	Overall
1. Knowledge and understanding of specified content	30%	30%	30%	30%
2. Application and analysis of knowledge and understanding	70%	30%	20%	40%
3. Synthesis and evaluation	N/A	20%	25%	15%
4. Selection, use and application of a variety of appropriate skills and techniques	N/A	20%	25%	15%

## Syllabus outline

Syllabus component	Teaching hours
	SL
<b>Part 1: Introduction to world religions</b> <b>Five</b> world religions to be studied from a choice of nine, at least <b>one</b> to be chosen from each of the three columns Guided by three fundamental questions	50
<b>Part 2: In-depth studies</b> <b>Two</b> world religions to be studied from a choice of six, each chosen from a different column Guided through themes	80
<b>Part 3: Internal assessment</b> <b>Written analysis</b> based on an investigative study 1,500–1,800 words	20
<b>Total teaching hours</b>	<b>150</b>

Please note that this subject is a pilot and is therefore only available at SL.

# Approaches to the teaching of world religions

## Introduction

Students and teachers are reminded that the world religions course is an academic study of the chosen world religions. Individual views/beliefs should not undermine the objectivity of the approach to study.

## Constructing a course of study

The world religions syllabus consists of three parts: Part 1: Introduction to world religions; Part 2: In-depth studies; and Part 3: Internal assessment. All three parts must be completed for world religions SL.

### Part 1: Introduction to world religions

The teacher should begin with the students' prior understanding of the nature of religion and the context in which religions exist. Some time should be taken to explore religious terminology (for example, terminology associated with God: omnipotent, transcendent) and forms of language used in the study of religion and by religions (for example, the sacred, myth, ritual, symbolism, use of metaphor).

Five world religions must be selected for study, at least one from each of the three columns. The intention is to provide students with an understanding of the religions through the exploration of the three fundamental questions, in order to understand different ways the religions view the world. Resources for this section of the course might include introductory textbooks, short extracts from religious texts (to prepare students for the paper 1 examination), and a variety of other resources for example, artifacts, films, visual and audio materials. This section of the syllabus would normally be taught first but, if the two in-depth religions are also to be covered as introductory religions, they could be taught at the beginning of each in-depth religion.

### Part 2: In-depth studies

Two religions should be chosen, each from a different column. It is recommended that these two religions are also studied in Part 1, but if teachers want to cover two different religions from those studied in the introductory unit, this is also permitted. It is expected that students will take the time to explore in-depth the two religions chosen, through the key concepts and themes. In order to do this they will be expected to consult a wide range of primary (including the sacred texts) and secondary sources. This should include, where possible, contact with faith representatives and visits to religious communities.

It is essential to cover **all** the themes as examination questions could be set on any of them. Students should practise writing extended response questions both in their own time and under time constraints.

### Part 3: Internal assessment

The internal assessment requires students to undertake an investigative study of an aspect of the religious experience, practice or belief of a group and/or individual adherents. Teachers are encouraged to plan visits to sacred places/buildings and set up meetings with religious adherents to stimulate an interest in the practice of a range of religions. These might well lead on to the selection of an individual study. Time should be spent with the whole class reviewing the nature of the internal assessment task, advising on the importance of a key research question, working on research methodology and explaining how the assessment criteria are applied to the task. Teachers should also give some individual time to students to supervise the progress of their written analysis.

## Dealing with sensitive issues

### Representation

It is important that the representation of religions is evidence based, balanced and neutral, as opposed to stereotypical and biased. Generalizations that fail to reflect the internal diversity of belief and practice within major religious traditions should be avoided. A critical awareness of sources, especially media and internet sources, with regard to reliability, accuracy and perspective is required. In the internal assessment task, the authority and

appropriateness to the research project of individual interview subjects must be considered. Care should be taken not to misrepresent interviewees when using material gained from fieldwork, for example, by quoting them out of context. At the same time material should not be used uncritically.

## **Permissions and confidentiality**

Teachers must advise students on the suitability of a research topic and approve all topics. Teachers should advise on protocols that apply to visiting specific religious communities and participating in/observing religious practices. Teachers should advise on protocols when speaking with religious representatives. When conducting fieldwork and using interview material, permission has to be gained from interviewees to reproduce that material. Otherwise, sources have to remain anonymous. All interview participants must be informed of the nature and academic goals of the study in which they are participating. All sources have to be referenced within the study, including interviews.

## **Controversial issues**

These should not be avoided but require a balanced and informed approach that acknowledges the likely complexity behind them. Generalizations that represent a whole religious tradition must be avoided; for example, using the term “Muslims” when a particular Muslim group is involved. Value judgments such as “these are not true Muslims” should also be avoided. There is a clear need to investigate sources and interpretations, and to be critically aware of the complexity of representation.

## Part I: Introduction to world religions

### I Introduction to the study of religion

The following questions should be considered as an introduction to the subject.

- What is religion?
- How do we study religion? Insider/outsider approaches.
- Which sources do we use and how do we interpret them?
- What makes an experience religious?

### 2 Chart of world religions

Students should be introduced to a range of world religions reflecting different traditions, beliefs and practices. **Five** religions must be selected, at least **one** from each of the three columns (approximate teaching time is 50 hours, that is, 10 hours for each religion).

Hinduism	Judaism	Taoism
Buddhism	Christianity	Jainism
Sikhism	Islam	Baha'i Faith

### 3 Context for the study of world religions

The starting point for the study of the five religions is the decision of the teacher. Taking account of historical, social, cultural and geographical features of the religions would be appropriate as well as the religious backgrounds of the students.

#### Suggested approach

- Map of the world with the pattern of religious adherents and world religions timelines.
- Use of a visual stimulus—video/film or artifact.
- How does the visual stimulus chosen reflect the practices and beliefs of the particular religion?

### 4 Fundamental questions

The following three questions underpin the study of all world religions.

- What is the human condition?
- Where are we going?
- How do we get there?

The syllabus specifications focus on core beliefs but these should not be seen to exclude or restrict the diversity of beliefs and practices that are present within religions. When applicable, at least two different interpretations from different denominations and schools of thought should be applied to the questions in order for students to investigate the diversity of thought and practice that exists within a particular religion.

## 5 Core beliefs and practices for the introductory unit

### Baha'i Faith

#### 1. What is the human condition?

Baha'is believe that each child is born pure and holy. God created humans with immortal souls and a dual nature: an animalistic and a selfish (evil) side and a spiritual side (soul) with reason to develop their divine attributes and pursue God's plan for humanity.

#### 2. Where are we going?

- To Paradise (not a place but a state of perfection and in harmony with God's will)
- To Hell (a state of imperfection, far removed from God and in conflict with His will), by denying God and His plan and performing evil acts

#### 3. How do we get there?

We achieve salvation by:

- acknowledging the Oneness of God and the unity of the Manifestations of God (Prophets)
- developing our divine attributes (reason) and being involved in God's plan for the whole of humanity
- aligning our lives with the teachings, laws and obligations as revealed by Baha'ullah

### Buddhism

#### 1. What is the human condition?

To be caught in samsara: the endless cycle of existence, characterized by maya (delusion), tanha (craving) and hatred/aversion, leading to dukkha (suffering or unsatisfactoriness).

#### 2. Where are we going?

- To a favourable or unfavourable rebirth after death
- To Enlightenment through entering nirvana/nibbana
- To Buddhahood
- To Bodhisattvahood (Mahayana Buddhism)

#### 3. How do we get there?

We achieve Enlightenment by:

- acknowledging the Three Jewels: Buddha, dharma/dhamma, and sangha, by joining the sangha
- accepting the Four Noble Truths
- following the Middle Way/Eightfold Path
- following the precepts consistent with a lay or monastic way of life
- following the path of the bodhisattva
- developing wisdom and compassion



# Christianity

## 1. What is the human condition?

God created humankind in God's own image. God gave humans free will but, through disobedience, humans are separated from God by original sin. This is expressed in the Bible through the story of Adam and Eve and the Fall. God provided a means of salvation through Jesus Christ.

## 2. Where are we going?

- To Heaven: eternal union with God
- To Purgatory: a staging post between this world and Heaven
- To Hell: separation from God

## 3. How do we get there?

We achieve salvation by:

- believing in the presence of God as Father, Son and Holy Spirit
- believing in Jesus Christ as Saviour
- living by the teachings of Jesus
- participating in the sacraments, as appropriate to the denomination.

# Hinduism

## 1. What is the human condition?

To be caught in samsara: the atman (soul) is condemned to an endless cycle of reincarnation, as a result of karma (actions). Bad karma has a corrupting effect on the universe.

## 2. Where are we going?

- To a favourable or unfavourable reincarnation after death
- To moksha (liberation), from samsara and the consequences of karma

## 3. How do we get there?

We achieve liberation by:

- **either** performing actions pertinent to the dharma (law/teachings) or the law/teachings of jati (one's caste): that is, the varnashramadharma (pertinent to higher castes)
- **or** following one of the yogic paths, for example, Jnana (path of knowledge), Bhakti (path of devotion), or Karma (path of action).

# Islam

## 1. What is the human condition?

Humans must strive to submit themselves to the will of God for, without divine guidance, they are likely to stray from the path of prescribed and prohibited actions, which God has set out in order to prevent moral error.

## 2. Where are we going?

- For the faithful, to eternal janna (Paradise), by obedience to God's will
- By disobedience to God's will, to jahannam (Hell), which is reserved for those whom God has decided to punish for a time for committing grave sins and not repenting

### **3. How do we get there?**

We attain salvation via submission to God's will. This may be achieved by:

- acknowledging tawhid (the Oneness of God), and submitting to His will, as revealed to Muhammad and His prophets
- believing in God, the Scriptures, angels, jinns, and akhira (life after death)
- living according to the Qur'an and the divinely inspired sayings of the Prophet Muhammad
- practising the five Pillars of Islam or obligations prescribed in the Qur'an for individual Muslims.

## **Jainism**

### **1. What is the human condition?**

To be caught in samsara: the endless cycle of existence, characterized by ignorance and suffering. The jiva (soul) is condemned to samsara (a cycle of life, death and rebirth), and, as a result of the collecting of karma, is weighed down within ajiva (the world of matter).

### **2. Where are we going?**

- To a favourable or unfavourable rebirth after death
- To moksha (liberation) of the jiva from the ajiva

### **3. How do we get there?**

We achieve liberation by:

- following the teachings of Mahavira, and the Five Great Vows (including ahimsa: not harming any living being)
- practising asceticism
- attaining kevala (a pure, omniscient consciousness)
- practising the Twelve Great Vows (for monks and nuns).

## **Judaism**

### **1. What is the human condition?**

God created humans in His image and endowed them with free will, which leads to a constant choice between yetzer ha-ra (bad inclinations) and yetzer ha-tov (good inclinations).

### **2. Where are we going?**

Judaism emphasizes observance in this life rather than elaborating on the hereafter. There is however the expectation of a Messianic age of peace and justice for humankind in this world and a belief in Olam Ha-Ba (the world to come).

### **3. How do we get there?**

Living a life in accordance with God's will and in readiness for the coming of the Messianic Age. This will be achieved for Jews by:

- being the House of Israel or Chosen People
- obeying all the mitzvot (commandments) of the Covenant that God has revealed in the Torah
- living according to the Shema.

# Sikhism

## 1. What is the human condition?

All living beings were created by God. Through maya (illusion) and haumai (ego-centredness), jot (the divine spark) is not realized and therefore human beings remain focused on their "man" or baser emotions summarised in the five vices of kam (lust), lobh (covetousness), moh (attachment), krodh (anger), ahankar (pride). The condition is known as manmukh (the follower of the ego) as opposed to gurmukh (one who is focused on God and lives by the teachings of the Gurus).

## 2. Where are we going?

- Born into a favourable or unfavourable rebirth after death based upon the karma of the previous life
- To be taken into the sach khand (realm of truth) where God is

## 3. How do we get there?

We achieve liberation and union with God through:

- living beings becoming gurmukh (God centred) through God's grace and living by the teachings of the Gurus
- practising nam japna (continual meditation on God's name)
- following the teachings of the Guru Granth Sahib
- earning a living honestly and giving a proportion of what we earn to those in need
- sewa (altruistic service) to God and humanity regardless of birth or gender.

# Taoism

## 1. What is the human condition?

Tao, the Way, is our original nature. Nothing is evil but things are out of balance because humans departed from the Way. Civilization has tried to improve on nature; as a result we have created conflict and chaos.

## 2. Where are we going?

- We are already there, but we have to realize it by becoming fully in accord with the Tao
- Everything flows out of Tao, and will return to Tao: this is the fu (invariable law of nature that ensures that everything returns to a balanced state)

## 3. How do we get there?

We achieve living the Way by:

- living a contemplative life in nature
- taking no action, that is, not interfering with wu-wei (nature)
- balancing yin with yang: yin being female, dark and receptive; yang being male, bright and assertive
- reconciling opposites on a higher level of consciousness or intuitive level
- releasing Ch'i, the life force.

## Part 2: In-depth studies

### Introduction to in-depth studies

**Two** in-depth studies should be chosen, each from a different column (approximate teaching time is 80 hours, that is, 40 hours for each in-depth study). It is recommended that the two religions studied in depth should be taken from the five chosen for the introductory section of the syllabus.

Hinduism	Judaism
Buddhism	Christianity
Sikhism	Islam

In-depth studies should be approached through the **themes** using the **key questions** to focus on analysis rather than description; this is achieved by an understanding and application of the **key concepts** and the specific content for each religion.

Each theme should be taught using a range of resources, as noted in the **approaches to teaching** section. The religions studied should be placed in their historical, social, political and cultural contexts though the emphasis should be on contemporary practice. The diversity of expression and experience within religions should be emphasized in connection with such issues as sectarian differences, migration, conversion and adaptation. Not all key questions or subsections will apply to all religions. All syllabus content for each in-depth study should be covered but the themes do not need to be studied in the order in which they are presented in the guide.

### Themes and key questions

Theme	Approaches and key questions
<b>1. Rituals</b> <ul style="list-style-type: none"><li>Lifetime rituals/rites of passage</li><li>Worship</li><li>Festivals</li><li>Gender and ritual</li><li>Society and ritual</li></ul>	<b>Approaches</b> <p>This theme should be studied through visits to holy places, artifacts, films, texts, cultural contexts.</p> <b>Key questions</b> <ul style="list-style-type: none"><li>What are the purposes of specific rituals?</li><li>How are specific rituals and doctrines linked?</li><li>How are specific rituals linked to a foundational figure?</li><li>To what extent does ritual shape communal identity?</li><li>How does ritual shape daily life?</li><li>What gender issues might be raised by the way rituals are performed?</li><li>To what extent are rituals affected by the social, political or cultural contexts?</li></ul>
<b>2. Sacred texts</b> <ul style="list-style-type: none"><li>Composition</li><li>Collation</li></ul>	<b>Approaches</b> <p>This theme should be approached through the study of sections of texts and commentaries on texts.</p>

<ul style="list-style-type: none"> <li>• Development</li> <li>• Interpretation</li> <li>• Language</li> </ul>	<p><b>Key questions</b></p> <ul style="list-style-type: none"> <li>• What gives authority to different texts?</li> <li>• Who can interpret sacred texts and why?</li> <li>• What are the links between sacred texts and key figures?</li> <li>• How are developments within a religion reflected in interpretations of its sacred texts?</li> <li>• What is the relationship between developments in a religion and the introduction of new sacred texts?</li> <li>• Does translation affect the authority of a sacred text?</li> </ul>
<p><b>3. Doctrines/Beliefs</b></p> <ul style="list-style-type: none"> <li>• Where the doctrines came from</li> <li>• Statements of belief</li> <li>• Eschatology</li> <li>• Cosmogony and cosmology</li> <li>• Authority</li> <li>• Schools of thought</li> </ul>	<p><b>Approaches</b></p> <p>This theme should be approached through the study of primary and secondary written texts or sources, art, architecture, iconography, ritual and practices, media sources, visiting speakers.</p> <p><b>Key questions</b></p> <ul style="list-style-type: none"> <li>• To what extent do doctrines unite, or create divisions, within a religion?</li> <li>• What is the relationship between doctrine and organizational structure, for example, the authority of priests, monks, gurus and jurists?</li> <li>• How do art and architecture express the beliefs and nourish the believers of a religion?</li> <li>• What is the link between specific doctrines and rituals?</li> <li>• To what extent are core doctrines affected by different social, political or cultural contexts?</li> </ul>
<p><b>4. Religious experience</b></p> <ul style="list-style-type: none"> <li>• Group/individual experience</li> <li>• Conversion</li> <li>• Reaffirmation</li> <li>• Meditation/worship/prayer</li> <li>• Gender and religious experience</li> </ul>	<p><b>Approaches</b></p> <p>This theme can be approached through visiting faith speakers, visits to places of worship, the study of biographies, autobiographies, videos, films, and poetry.</p> <p><b>Key questions</b></p> <ul style="list-style-type: none"> <li>• To what extent does gender, age or status affect religious experience?</li> <li>• What part does conversion/reaffirmation play in relation to a particular religion?</li> <li>• What is the place of music, singing and dance in religious experience?</li> <li>• How far can language express religious experience?</li> <li>• How far does doctrine shape individual or collective religious experience?</li> <li>• To what extent is religious experience affected by social, political or cultural contexts?</li> </ul>

<p><b>5. Ethics and moral conduct</b></p> <ul style="list-style-type: none"> <li>• Interpretation/authority</li> <li>• Ethical practice and legal issues</li> </ul>	<p><b>Approaches</b></p> <p>This theme should be investigated through case studies. No more than three case studies should be chosen, focusing on three different contemporary national or international issues. These studies can be approached through texts, commentaries, contemporary writings, media, visiting speakers.</p> <p>Case studies could focus on issues such as war and conflict, medical ethics, human and animal rights, marriage and divorce, food, dress. Each study should reflect the interplay between secular and religious perspectives.</p> <p><b>Key questions</b></p> <ul style="list-style-type: none"> <li>• What are the core ethical teachings of a religion and what significant interpretations of them exist?</li> <li>• Can core ethical teachings in a religion conflict, and, if so, can they be resolved in relation to a contemporary issue, for example, euthanasia: sanctity of life and compassion?</li> <li>• To what extent are ethics and moral conduct affected by social, political or cultural contexts?</li> <li>• What are the consequences of transgression and what sanctions do religions apply, for example, in relation to blasphemy?</li> <li>• How and why do religious and secular laws or customs sometimes clash?</li> <li>• To what extent do rules on dietary laws or dress reflect or inform communal identity?</li> <li>• What is a religion's ethical stance on war, and how is this applied to a specific conflict?</li> <li>• How compatible are a religion's ethics with human rights, for example, freedom of expression?</li> </ul>
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## In-depth study I: Buddhism

The in-depth study of Buddhism should be based on an understanding and application of the following key Buddhist concepts. These should inform the study of each of the themes and the key questions, rather than being taught separately. All key concepts are given in Pali/Sanskrit (where only one word is given the spellings are the same in both languages).

### Key concepts

<ul style="list-style-type: none"> <li>• <b>Dukkha/Dukha</b> (suffering)</li> <li>• <b>Tanha/Trishna</b> (craving)</li> <li>• <b>Anicca/Anitya</b> (change)</li> <li>• <b>Anatta/Anatman</b> (lack of permanent self)</li> <li>• <b>Nirvana/Nibbana</b> (enlightenment)</li> <li>• <b>Arhat/Arahant</b> (enlightened person)</li> <li>• <b>Samsara</b> (cycle of life)</li> <li>• <b>Kamma/Karma</b> (action leading to a state of</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Buddha</b> (Enlightened or Awakened One)</li> <li>• <b>Bodhissata/Bodhisattva</b> (an Enlightened being who strives for the enlightenment of others)</li> <li>• <b>Sangha</b> (community—monastic and lay)</li> <li>• <b>Dhamma/Dharma</b> (teachings of Buddha, also the truth)</li> <li>• <b>Bhavana</b> (mental discipline or meditation/formal training)</li> <li>• <b>Karuna</b> (compassion)</li> </ul>
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rebirth) • <b>Maya</b> (illusion)	• <b>Panna/Prajna</b> (wisdom) • <b>Sila</b> (ethical conduct) • <b>Upaya</b> (skilfulness/skill in means)
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<b>Theme I: Rituals</b>	<b>Specified content</b>
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>Recitation of the Three Jewels—Buddha, Dharma and Sangha. Following the Five Precepts. Puja, (daily devotion), meditation, pilgrimage and funeral rites, (Punya/Punna) transfer of merit ceremonies</li> <li>Theravada Buddhists: no birth or marriage, but death and funeral ceremonies; pirit ceremony for illness or new homes. Initiation ceremony for males entering the sangha (monastery) and ordination ceremony on becoming a bhikkhu (monk)</li> <li>Mahayana Buddhism: more lay orientated sangha, initiation ceremonies for monks. Both have pilgrimages. More elaborate ceremonies for funerals—especially Vajrayana (Tibetan Buddhism)</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>Buddha Statues with different mudras (choreographed symbolic hand movements to assist in meditation), prayer beads, Prayer Flags, Prayer Wheel, Tibetan Wheel of Life, thangkas (Tibetan religious cloth painting), mandalas (sand paintings and diagrams)</li> <li>For rituals of passage: films of initiation, photos of ceremonies</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>Focus on veneration—living the Precepts, reciting the Three Jewels, puja, following the Eightfold Path. In Vajrayana: mudras, thangkas (rupas) and mandalas (tupas)</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>Films on meditation, leaflets or webpages from Buddhist organizations, guest speakers or interviews with monks and nuns, Buddha statues, thangkas, mandalas, photos of Buddha statues looking at different mudras</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>Theravada Buddhism: Wesak (full moon in May celebrating the Buddha's birth, enlightenment and death); Asala (celebrating the Buddha's conception, renunciation and First Sermon)</li> <li>Mahayana Buddhism: celebrates the above and also a New Year festival in the spring</li> <li>Kathina (giving of robes to monks); Vassa (rain retreat); Obon Matsuri (homage to the dead) in Japan</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>Theravada: traditionally bhikkhus (male monks) are superior to bhikkhunis (nuns)</li> <li>Mahayana: Bodhisattva involves females. Humans seen as exemplifying both feminine and masculine principles so given identical meditation exercise</li> </ul>
<b>Society and ritual</b>	<ul style="list-style-type: none"> <li>Individual meditation at home or collectively at a temple</li> <li>Festivals involve puja at home and attendance at a temple</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Composition</b>	<ul style="list-style-type: none"> <li>• Theravada Buddhism: the Pali Canon—Tipitaka (Vinaya Pitaka, Sutta Pitaka, and Adhidhamma Pitaka). The Sutta Pitaka contains the Dhammapada. Buddha—Siddhartha Gotama (Sakyamuni)</li> <li>• Mahayana Buddhism: focus on scriptures about the many Buddhas ; Prajnaparamita Literature—the Diamond Sutra and Heart Sutra, and the Sukhavati Sutras—Lotus Sutra, describes the “Pure Lands” in which the Buddhas reside</li> </ul>
<b>Collation</b>	<ul style="list-style-type: none"> <li>• Theravada: Pali Canon or Tipitaka/Tripitaka passed down orally from the Buddha to the five arhats (his original followers and now enlightened persons) to the monastic order</li> <li>• Mahayana Buddhists argue that the Pali Canon was recited by the arhats, but others are attributed to the Bodhisattvas and all are the words of the Buddha</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>• Theravada: Pali Canon passed down through the monastic order. Scriptural knowledge and wisdom (panna) important pursuits</li> <li>• Mahayana: Shastras and Agamas</li> <li>• Vajrayana: Tantras</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>• See “collation”</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>• Two languages, Pali and Sanskrit, represent different interpretations</li> </ul>

<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>• Theravada Buddhism: Siddhartha Gotama</li> <li>• Mahayana Buddhism: The historical Buddha, prominent Bodhisattvas</li> </ul>
<b>Statements of belief</b>	<ul style="list-style-type: none"> <li>• The Three Jewels, Four Noble Truths, the Noble Eightfold Path, the precepts according to Theravada and Mahayana Buddhism and way of life</li> <li>• The three Marks of existence: anicca, anatta, dukkha, and their relationship with each other. The skandhas and the chain of independent origination. The Three Poisons: ignorance, desire and aversion</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>• Theravada Buddhists do not claim that there is a creator god. There is birth, death and rebirth into samsara (the cycle of life). Desires cause suffering, karma and rebirth. Enlightenment extinguishes maya (desire and illusion) and frees one from samsara: what we call “the body” composed of five skandas (aggregates)</li> </ul>



	<ul style="list-style-type: none"> <li>Mahayana Buddhism: Bodhisattva—attainment of nirvana not for oneself, but Buddhahood for the sake of others (see examples of Bodhisattvas: Avalokiteshvara, Amitabha, Manjushri and the Taras)</li> </ul>
<b>Cosmogony and cosmology</b>	<ul style="list-style-type: none"> <li>Theravada: cycle of existence</li> <li>Mahayana: Buddhas in other realms</li> <li>Lokas (31 planes of existence within 3 realms)</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>Theravada Buddhism: more authority given to monks. Lay people aim for punya (merit) to ensure a good rebirth, but monks aim for nirvana</li> <li>Mahayana Buddhism: emphasis on monks but all can aim for nirvana and higher goal of Buddhahood. Vajrayana: system of lamas</li> </ul>
<b>Schools of thought</b>	<ul style="list-style-type: none"> <li>Theravada Buddhism: “Way of the Elders” (original form)</li> <li>Mahayana: “The Great Vehicle”, offshoots of Mahayana: Ch’an Buddhism in China, Zen and Pure Land Buddhism in Japan, and Vajrayana—“The Diamond Vehicle” in Tibet</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>Theravada: all boys required to spend some time in monastery; monastic life the ideal</li> <li>Mahayana: daily puja; service to monks. Vajrayana: learning from lamas</li> </ul> <p><b>Possible artifacts</b></p> <ul style="list-style-type: none"> <li>Biographies, autobiographies, films, poetry, visits to places of worship</li> <li>Rupas (Buddha statues), artwork of temples, mandalas and thangkas</li> </ul>
<b>Conversion</b>	<ul style="list-style-type: none"> <li>Realization that all is maya (illusion), practising non-attachment, and movement towards nirvana</li> </ul>
<b>Meditation/worship/prayer</b>	<ul style="list-style-type: none"> <li>The monks meditate but most Buddhists do not meditate they venerate the Buddha</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>Theravada Buddhism: Buddha, male in previous lives</li> <li>Women sometimes presented in scripture negatively: reproduction—links to samsara and sexuality which leads to desire and suffering. Bhikkhunnis (nuns) subservient to bhikkhus (monks). Change is occurring in contemporary modern society</li> <li>Mahayana Buddhism: lay community of both genders, female bodhisattvas—the Taras</li> <li>The essential role of females in Tibetan tantric rituals involving sex, which leads to liberation (union of wisdom and compassion)</li> </ul>

<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Interpretation / authority</b>	<ul style="list-style-type: none"> <li>• Tibetan Buddhism, the Dalai Lama as a Avalokiteshvara, the Bodhisattva of Compassion</li> <li>• Abolition of caste system by Siddhartha, but little said on the role or treatment of women</li> <li>• Scriptures</li> <li>• The differences between lay and monastic morality</li> <li>• Nuns and monks, who teach monastic practices</li> <li>• Priests in some forms of Mahayana Buddhism</li> <li>• Founders of schools and denominations in Buddhism</li> </ul>
<b>Ethical practice and legal issues</b>	<ul style="list-style-type: none"> <li>• Karuna (compassion for all)</li> <li>• The Five Precepts—especially ahimsa (non-violence) and the practice of the Eightfold Path—as a response to war and conflict.</li> <li>• The different vinaya—rules of the monastery for both Theravada and Mahayana Buddhists</li> <li>• Transgression: receiving bad karma and being expelled from the monastery</li> <li>• Attempts to reclaim Tibet from China</li> <li>• The role of karma in ethical action and intention</li> </ul>

## In-depth study 2: Christianity

The in-depth study of Christianity should be based on an understanding and application of the following key Christian concepts. These should inform the study of each of the themes and the key questions, rather than being taught separately.

### Key concepts

<ul style="list-style-type: none"> <li>• <b>Trinity</b> (the three-fold nature of God as Father, Son and Holy Spirit—a Christian expression of monotheism)</li> <li>• <b>Incarnation</b> (Jesus as God incarnate)</li> <li>• <b>Church</b> (whole community of church and individual congregations)</li> <li>• <b>Salvation</b> (all believers will be saved and live in God's presence)</li> <li>• <b>Kingdom of God</b> (both an earthly and heavenly closeness to God)</li> <li>• <b>Atonement</b> (reconciliation between God and humanity through Christ)</li> <li>• <b>Sin</b> (act or acts of rebellion against the will of God)</li> <li>• <b>Resurrection</b> (rising from the dead of Jesus)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Redemption</b> (Jesus Christ as redeemer through death on cross)</li> <li>• <b>Repentance</b> (recognition of need to be saved from sin by God's love)</li> <li>• <b>Reconciliation</b> (uniting of believers with God through sacrifice of Jesus)</li> <li>• <b>Grace</b> (God's love for humanity and the means to salvation through faith in Jesus)</li> <li>• <b>Logos</b> (the Word of God incarnate as Jesus Christ)</li> <li>• <b>Agape</b> (love of God for humanity)</li> <li>• <b>Sacrament</b> (an outward sign of a blessing given by God (Protestant) or the actual presence of God (Catholic and Orthodox))</li> </ul>
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Christ and believers)	
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<b>Theme 1: Rituals</b>	<b>Specified content</b>
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>• Lifetime rituals/rites of passage: baptism/dedication of an infant believer's baptism or communion, confirmation, conversion, marriage, funeral rites</li> <li>• Sacraments: seven for Roman Catholics and the Orthodox Church: baptism, reconciliation, Eucharist/communion, confirmation, holy orders, marriage and the anointing of the sick (the last rites). Other denominations acknowledge all seven but emphasize only a few or even none</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>• Public worship: Eucharist/Mass/Lord's Supper, non-liturgical worship, charismatic worship</li> <li>• Private worship: individual/family prayers, Bible reading, meditation, fasting</li> <li>• Ministers: Pope, bishop, priest, vicar, deacon, pastor, lay minister</li> <li>• Places of worship and their artifacts and furnishings</li> <li>• Pilgrimages and retreats</li> </ul> <p><b>Possible resources for rituals and worship</b></p> <ul style="list-style-type: none"> <li>• The Bible, the crucifix, the rosary, baptismal candle and baptismal robe, icons (for Eastern Orthodox), sacred vessels, sacred vestments, recordings of sacred music, replicas and miniatures of saints and holy shrines, bottles of holy water, reliquaries, order of service booklet</li> </ul>
<b>Festivals/Holy days</b>	<ul style="list-style-type: none"> <li>• The liturgical seasons: Advent, Christmas, Epiphany, Lent, Easter, and Ordinary Time (denominational variations)</li> <li>• Holy Days: Pentecost, Ascension, Saints' Days</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>• The issue of authority</li> <li>• Ordination of women</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Key texts</b>	<ul style="list-style-type: none"> <li>• Extracts from the Old and New Testaments</li> <li>• Papal encyclicals (Roman Catholic)</li> <li>• The Apocrypha</li> <li>• Sermons and books</li> </ul>
<b>Composition</b>	<ul style="list-style-type: none"> <li>• The Old Testament prophecies of Jesus (Isaiah)</li> <li>• Foundational laws</li> <li>• Ten Commandments (Exodus)</li> <li>• Prophetic books</li> </ul>

	<ul style="list-style-type: none"> <li>• The New Testament: the Four Gospels</li> <li>• Acts of the Apostles</li> <li>• Letters of Paul and others</li> <li>• Book of Revelation</li> </ul>
<b>Collation</b>	<ul style="list-style-type: none"> <li>• The establishment of the Canon</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>• Variations according to denominations</li> <li>• The authority and importance for Christians</li> <li>• Its use in public worship and private devotion</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>• Literalism—the Bible as the Word of God</li> <li>• Biblical criticism (exegesis and interpretation)</li> <li>• Individual interpretation</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>• Old Testament—originally in Aramaic and Hebrew</li> <li>• New Testament—originally in Greek, aimed at different audiences; translated into the vernacular</li> <li>• Different versions of the Bible: the King James version, the Jerome Bible and contemporary versions</li> </ul>

<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>• The Ten Commandments; Matthew 5: the Beatitudes and other teachings of Jesus; two great commandments, the Lord's Prayer: acts and teachings of Paul; the Councils, the Papal Bulls and encyclicals</li> </ul>
<b>Statements of belief</b>	<ul style="list-style-type: none"> <li>• The Trinity: Father, Son and Holy Spirit, Incarnation, Christ: Saviour and redeemer, the resurrection (physical or allegorical interpretation) and Ascension; the Apostles' Creed, the Nicene Creed</li> <li>• Sin, the Devil/evil, judgment, forgiveness, salvation, eternal life, the Virgin Mary and Virgin Birth</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>• The second coming of Christ, apocalypse, judgment; Hell/Purgatory Heaven, Salvation/eternal life</li> </ul>
<b>Cosmogony and cosmology</b>	<ul style="list-style-type: none"> <li>• Biblical cosmogony (Genesis 1 and 2), creation: loving and personal, God: immanent and transcendent</li> <li>• Creationism versus evolution</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>• Divine Authority: God and Jesus</li> <li>• Authority of foundational figures/prophets/saints</li> <li>• Church hierarchy and the authority of the person in different denominations—see under "Worship"</li> </ul>
<b>Schools of thought</b>	<ul style="list-style-type: none"> <li>• Mainstream (Roman Catholic, Eastern Orthodox, Anglican, Methodist, and so on) Fundamentalism, Charismatic, Pentecostal, non-denominationalism</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>Vocation: marriage, family life, work or consecrated religious life (clergy, monks, nuns); daily private devotions; communal prayer, service to others; stewardship, grace, evangelism, mysticism</li> </ul>
<b>Conversion</b>	<ul style="list-style-type: none"> <li>Personal revelation through experience of God in Bible, history, nature, people, the church and Jesus; adult baptism</li> </ul>
<b>Meditation/worship/prayer</b>	<ul style="list-style-type: none"> <li>Meditation and contemplation; writers on spirituality (see also worship in "Theme 1: Rituals")</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>Ordination of women in various denominations, and women mystics</li> </ul>

<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Interpretation/authority</b>	<ul style="list-style-type: none"> <li>The authority of the Bible, the authority of the Church, ecumenism, the role of conscience</li> </ul>
<b>Ethical practice and legal issues</b>	<ul style="list-style-type: none"> <li>Peace and conflict; pacifism and the Just War theory; crime and punishment</li> <li>Medical Issues: euthanasia, embryo research, genetic engineering, abortion</li> <li>Focus on poverty</li> <li>Environment: stewardship, animal rights</li> <li>Homosexuals in ministry; homosexual marriages</li> <li>Family law</li> <li>Ethical banking and business practice</li> <li>Church and state</li> <li>Blasphemy laws</li> </ul>

## In-depth study 3: Hinduism

The in-depth study of Hinduism should be based on an understanding and application of the following key Hindu concepts. These should inform the study of each of the following themes and the key questions, rather than being taught separately.

### Key concepts

<ul style="list-style-type: none"> <li><b>Brahman</b> (ultimate reality—a Hindu expression of monism)</li> <li><b>Avatar</b> (an incarnation of a god or God)</li> <li><b>Brahmin</b> (the highest caste)</li> </ul>	<ul style="list-style-type: none"> <li><b>Samsara</b> (the created world)</li> <li><b>Maya</b> (the illusory forms of the created world)</li> <li><b>Gunas</b> (the qualities of the created world)</li> <li><b>Moksha</b> (liberation)</li> </ul>
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<ul style="list-style-type: none"> <li>• <b>The Trimurti: consisting of Brahma</b> (the deity responsible for creation)</li> <li>• <b>Vishnu</b> (the deity responsible for the preservation of creation)</li> <li>• <b>Shiva</b> (the deity responsible for destruction)</li> <li>• <b>Murti</b> (the manifestation of the deity in a particular form)</li> <li>• <b>Darshan</b> (the state of seeing and being seen by the deity)</li> <li>• <b>Dharma</b> (religious or moral duty)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Yoga</b> (the paths to moksha)</li> <li>• <b>Bhakti yoga</b> (the path of devotion)</li> <li>• <b>Jnana yoga</b> (the path of knowledge)</li> <li>• <b>Karma yoga</b> (the path of ethical actions)</li> <li>• <b>Karma</b> (the law of actions)</li> <li>• <b>Atman</b> (the self or soul, sometimes seen as identical with Brahman)</li> <li>• <b>Pap</b> (sin)</li> <li>• <b>Punya</b> (holiness/spiritual excellence)</li> </ul>
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<b>Theme I: Rituals</b>	<b>Specified content</b>
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>• Traditional 16 Samskaras (concentrating on birth, naming a child, upanayana (sacred thread ceremony), marriage, retirement, death and cremation. Ashramas (stages of life), brachmachhayra (study of the Vedas by boys), grihastha (married householder) , vanaprastha (retirement) and sannyasa (renunciation)</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>• Achamana (ritual purification). Puja (worship) in both the home and mandir (temple). The use of mythology as the basis of festivals focusing on gods and goddesses. Ishwara or Ishta-Devata (worship of a personal god). The use of murtis (image of a deity) for darshan (viewing the Murti and being seen by God), sharing the prasad (blessed food from God), bhajans (religious songs) and arti ceremony. Ashram and seva (community work). Yatra (pilgrimage) to the sacred rivers, shrines and the kumbha-melas (special bathing fairs)</li> </ul> <p><b>Possible artifacts</b></p> <ul style="list-style-type: none"> <li>• Murti, arti lamp, conch, bells, drum, incense, flowers, water, kum-kum tilaka (paste), prasad, japa mala (mantra beads)</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Holi Vaisakhi, Navaratri, Dasara and Divali</li> <li>• Regional/family/caste variations</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>• Achama (pollution) and ritual purification. The women's role in puja (private worship) at home. Samskaras for both sexes but more emphasis on males. Dowry, marriage and becoming a widow. Female deities and female gurus. Reflections on the Laws of Manu. Arranged and "love" marriages</li> </ul>
<b>Society and ritual</b>	<ul style="list-style-type: none"> <li>• The existence of the four varnas—Brahmins (Priests), kshatriyas (Warriors), vaishyas (merchants), shudra (servants or serfs) and the growth of the chandalas (untouchables), who refer to themselves as dalets (oppressed). Sva-dharma (personal code of an individual) determined by varna (social category) and jati (caste) and governed by the varna-ashrama-dharma</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Key texts</b>	<ul style="list-style-type: none"> <li>Divine origin of the Vedas and the Upanishads. Focus on selections from the Rig Veda: X 108 and Atharva Veda; and selections from the Brihadaranyaka, Chandogya and Svetasvatara Upanishads. Selections from the Bhagavad Gita and the Laws of Manu</li> </ul>
<b>Composition</b>	<ul style="list-style-type: none"> <li>Scriptures divided between shruti (heard) and smriti (remembered)</li> </ul>
<b>Collation and development</b>	<ul style="list-style-type: none"> <li>Initially passed via oral tradition then later written down. The revealed shruti texts—the Vedas compiled for ritual purposes and the Upanishads written by the sages as a kind of wisdom literature. The smriti texts—Mahabharata, especially the Bhagavad Gita, and the Ramayana important for mythological expression of gods and goddesses upholding the sanatana dharma (eternal teachings)</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>Both the shruti texts, especially the Upanishads, and smriti texts, especially the Bhagavad Gita, are interpreted differently by the six philosophical systems (darshanas—Nyaya and Vaisheshika, Samkya and Yoga, Mimamsa and Vedanta). Hindu sampradayas (nine sects founded by gurus) also have individual interpretation</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>Shruti texts are in Sanskrit but many smriti texts were written in local languages</li> </ul>

<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>What has come to be known as Hinduism is the result of layering of beliefs and practices in India over thousands of years. The original teachings were probably contained in the Dravidian societies and then layered over by Aryan migration. However very few of the original Aryan gods are now significant. Other gods have emerged from the local Indian cultures to achieve national significance</li> <li>Hinduism is based on orthopraxy and conforming to tradition and duty rather than orthodoxy or correct belief</li> </ul>
<b>Statements of belief</b>	<ul style="list-style-type: none"> <li>The sanatana dharma (eternal teachings) has no creed but a belief in God, which can be conceived as personal and having a form—saguna, or as non-personal and without form—nirguna. Saguna conceives God as Brahman, divided into three as the Trimurti, with Brahma as the Creator, Vishnu the Sustainer and Shiva the destroyer. All male gods have female consorts who sustain the sanatana dharma. The sanatana dharma practised and sustained by all the different varnas fulfilling their duties (the varna—ashrama—dharma)</li> <li>Humans in maya (a state of illusion), aim is to release atman (the soul) from the jiva (ego/body) by attaining moksha (liberation) and achieving union or intimacy with God or release from samsara (reincarnation)</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>Samsara—the endless cycle of birth, life, death and rebirth of atman. The world is maya (an illusion), attachment causes desires,</li> </ul>

	and actions cause karma which influences one's reincarnation. Aim to attain moksha (liberation) and union or intimacy with God or freedom from samsara depending on schools of thought
<b>Cosmogony and cosmology</b>	<ul style="list-style-type: none"> <li>Creation mythology and the role of Vishnu and Shiva or Goddess</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>The Vedas, the Brahmins, the Upanishads and the Gurus</li> </ul>
<b>Schools of thought</b>	<ul style="list-style-type: none"> <li>Both the shruti texts, especially the Upanishads, and smriti texts, especially the Bhagavad Gita, are interpreted differently by the six philosophical systems (darshanas—Nyaya and Vaisheshika, Samkya and Yoga, Mimamsa and Vedanta). Focus on Samkhyas, Yogas and Vedantas influence in the Upanishads and Bhagavad Gita. Look at differing interpretations by philosophers Patanjali, Shankara and his advaita vedanta, Ramanuja and Madhva. The Bhagavad Gita teaches that there are the bhakti yoga (path of devotion), jnana yoga (path of knowledge) and karma yoga (path of ethical actions) all as a means to attaining moksha (liberation). See also the Tantric tradition and Samkya's influence on Buddhism and Jainism</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>Pilgrimage and festivals as a group experience; the role of the Guru; ashrams; meditation; yoga</li> </ul>
<b>Conversions</b>	<ul style="list-style-type: none"> <li>Conversion not possible or necessary. See the development of modern missionary type organisation ISKCON (Hare Krishna); as well as the Arya Samaj for restoring the Vedic religion. See Mahatma Gandhi, Swami Narayan and Sri Ramakrishna, for development in Hinduism and its relations with other religions</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>The traditional roles of women in worship and the home. The changing status of women in modern India and the Diaspora. Focus on the role of female deities in religious scripture and festivals as a role model for women. Female Gurus</li> </ul>

<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Approaches</b>	<ul style="list-style-type: none"> <li>This theme can be approached through texts/visiting speakers</li> </ul>
<b>Ethical practice and legal issues</b>	<ul style="list-style-type: none"> <li>Fulfilling one's role and duties as determined by caste (the varna—ashrama—dharma) determines one's moral principles and conduct. Obtaining the Three Objectives (dharma, artha and kama) and satisfying the Three Debts (learn/ recite the vedas, give puja to the Gods, have a son) in life. Themes such as the treatment and worth of sentient creatures, diet, fasting, vegetarianism, protection of weak, killing, suicide, euthanasia, abortion, sexual misconduct, and transgression of one's varna—ashrama—dharma. See Bhagavad Gita for dharma yuddha or just war in defence of the</li> </ul>



## In-depth study 4: Islam

The in-depth study of Islam should be based on an understanding and application of the following key Islamic concepts. These should inform the study of each of the themes and the key questions, rather than being taught separately.

### Key concepts

<ul style="list-style-type: none"> <li>• <b>Monotheism</b> (belief that there is only one God)</li> <li>• <b>Iman</b> (faith in God)</li> <li>• <b>Islam</b> (submission to the will of Allah)</li> <li>• <b>Tawhid</b> (oneness of Allah and of creation—an Islamic expression of monotheism)</li> <li>• <b>Shirk</b> (unbelief)</li> <li>• <b>Risalah</b> (the message of God as revealed to Muhammad)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Yawm al-din</b> (judgment day)</li> <li>• <b>Akhirah</b> (life after death)</li> <li>• <b>Umma</b> (Muslim community)</li> <li>• <b>Ibadah</b> (worship)</li> <li>• <b>Akhlaq</b> (ethics)</li> <li>• <b>Jihad</b> (struggle)</li> <li>• <b>Niyya</b> (intention)</li> </ul>
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Theme I: Rituals	Specified content
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>• Birth: naming ceremony, testimony of shahadah (faith) recited to baby, hair cutting (regional variations), circumcision</li> <li>• Marriage: engagement, dowry, zawaj (contract and ceremony—regional variations)</li> <li>• Death: cleansing of body, ritual dress, prayers, burial</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Misbaha (prayer beads), prayer mat, compass, male prayer hat (used in the Indian subcontinent and other areas), marriage contract, zakat box in mosques</li> </ul>
<b>Rites of passage</b>	<ul style="list-style-type: none"> <li>• Khitan (male circumcision), marriage celebration, zawaj (marriage), hajj (pilgrimage), conversion to Islam, death and burial (regional variations)</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Replicas of Mecca's central mosque, of Ka'ba, bottles of Zamzam water</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>• The Pillars of Islam:             <ul style="list-style-type: none"> <li>– Shahadah (testimony of faith): when uttered: at births, deaths, conversion, prayer; additional section in Shii shahadah (and Ali is God's "friend")</li> <li>– Salat (ritual prayer): timing and idhan (call to prayer), wudu' (ablutions), niyat (intention); places of worship and their features</li> <li>– Zakat (alms-giving): percentage, beneficiaries, how it is collected, extra charity on occasion of festivals or</li> </ul> </li> </ul>

	<p>ceremonies, for example, birth of a child</p> <ul style="list-style-type: none"> <li>– Sawm (fasting) during Ramadan: who is exempt and why, reasons</li> <li>– Hajj (pilgrimage to Mecca)</li> <li>– Voluntary acts of worship: du'a (individual prayers), visit to shrines and tombs (popular religion, Shiism, opposed by Wahhabis), Sufi dhikr (repetition of God's name) and dance</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Several videos on hajj, images of mosques and shrines; Qur'anic calligraphy and inscriptions</li> </ul>
<b>Festivals: Sunni and Shia</b>	<ul style="list-style-type: none"> <li>• 'Id al-fitr (festival of breaking the fast); 'id al-adha (festival of the sacrifice); mawlid al-nabi (the Prophet Muhammad's birthday)</li> </ul>
<b>Shia</b>	<ul style="list-style-type: none"> <li>• 'Ashura as day of martyrdom of Imam al-Husayn; 'id al-ghadir (festival of Muhammad's final sermon); birthdays of Fatima and of imams</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>• All Pillars of Islam, especially Prayer: location, purity issues, dress, timing</li> <li>• Hajj and gender: validity with purity and related choice of timing (pre or post-menopause)</li> <li>• Shrine visitation and gender</li> <li>• Death rituals and gender</li> <li>• Separate male and female worship; required attendance for prayer at the mosque</li> </ul>
<b>Society and ritual</b>	<ul style="list-style-type: none"> <li>• Communal and social implications of rituals such as jum'a (Friday prayer) and hajj</li> <li>• Issue of identity, umma (community of faith) solidarity</li> <li>• Halal and haram (food and dietary laws) as a means of communal identity</li> <li>• Spiritual and mystical experience through ritual</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Key texts</b>	<ul style="list-style-type: none"> <li>• Passages from the Qur'an, selections from the Hadiths</li> </ul>
<b>Composition of Qur'an</b>	<ul style="list-style-type: none"> <li>• Divine origin, revelation, the Prophet Muhammad as messenger not author</li> </ul>
<b>Collation of Qur'an</b>	<ul style="list-style-type: none"> <li>• Traditional account: during the Prophet Muhammad's lifetime or during Caliph 'Uthman</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>• Continuity of prophetic revelations, developments in Qur'anic revelation: Meccan and Medinan periods, different contexts, emphasis of themes (such as Day of Judgement in Meccan suras, and umma in Medinan suras)</li> <li>• Hadiths (sayings and deeds of the Prophet Muhammad and his</li> </ul>

	companions, in addition for Shias the sayings of the Imams) <ul style="list-style-type: none"> <li>• Inspiration</li> <li>• Collation, main collections: authenticity and historicity; additional Shii hadiths</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>• Tafsir (exegesis): some main types</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>• Ritual language is Arabic</li> </ul>

<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>• The Qur'an, the hadith, commentaries and opinions of legal scholars who formulated Islamic law (the Shar'ia)</li> </ul>
<b>Statements of beliefs</b>	<ul style="list-style-type: none"> <li>• Basis for creeds: shahadah, tawhid, akhirah, yawm al-din</li> <li>• Main doctrines</li> <li>• Islam as not only belief but also as practice</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>• Yawm al-din (Day of Judgement) and its signs</li> <li>• Life to come (reward and punishment)</li> <li>• Qur'anic description of Paradise and Hell</li> </ul>
<b>Cosmogony and cosmology</b>	<ul style="list-style-type: none"> <li>• Allah as creator: creation in time, creation at once</li> <li>• Purpose of creation: of the world, of humankind, of angels, of jinns</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>• Issues of authority of the text (Qur'an and Hadith)</li> <li>• Authority of the person: the Prophet Muhammad (Sunnah of the Prophet), previous prophets, caliphs, imams (in Shia and Sunni thought), qadis and muftis, Shaykhs and Pirs (Sufism), other leaders</li> <li>• "Ulama"(religious scholars), imam (in Sunnism)</li> <li>• Schools of thought: mention of mutakallimun, of philosophers, of different interpretations by Sufis and Shiis</li> </ul>
<b>Schools of Law</b>	<ul style="list-style-type: none"> <li>• Mention five main schools of law: Malikis, Hanbalis, Hanafis, Shafi's, and Shii: Ja'faris</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>• Jum'a (Friday prayer), sawm (fasting) , du'a (prayer)</li> <li>• Hajj as communal and personal experience</li> <li>• Sufi dhikr (recitation/remembrance of name of Allah)</li> <li>• Sufi dance and meditation</li> </ul>

	<ul style="list-style-type: none"> <li>• Collective experience of Shia re-enactment of martyrdom of Husayn at Kerbela</li> <li>• Mystics in Islam</li> <li>• Rituals and festivals as an expression of umma</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Suggested teaching material could include films on famous personalities: Western converts to Muslim leaders (Muhammad X, Muhammad 'Ali, Yusuf Islam (Cat Stevens), Ayatollah Khomeyni)</li> </ul>
<b>Conversion</b>	<ul style="list-style-type: none"> <li>• Studies on conversion and psychological, social, emotional and other approaches</li> <li>• Percentages of converts to Islam</li> <li>• Issue of mixed marriages and of ethnic identity (Nation of Islam, Chinese Hui)</li> </ul>
<b>Meditation/worship/prayer</b>	<ul style="list-style-type: none"> <li>• See worship in "Theme 1: Rituals"</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>• Prayer and pilgrimage</li> <li>• First-hand accounts by women: female mystics in Islam</li> </ul>

<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Interpretation/authority</b>	
<b>Ethical practice and legal issues</b>	<ul style="list-style-type: none"> <li>• Akhlaq (moral conduct) and moral principles</li> <li>• Themes such as love for human beings, protection of weak, respect for elders, killing, suicide, marriage, polygamy, divorce, abortion, sexual conduct, dress (modesty and issue of different types of veiling such as hijab), jihad as moral struggle</li> <li>• Transgression: war and jihad of the sword and all of the above</li> <li>• Shari'a (divine law) and qanun (human law).</li> <li>• Examples from family law (marriage, divorce, custody, inheritance), but also for qanun (secular law): vote for women, education, commercial law (see also Sharia and Islamic banking)</li> <li>• Blasphemy</li> </ul>

## In-depth study 5: Judaism

The in-depth study of Judaism should be based on an understanding and application of the following key Judaic concepts. These should inform the study of each of the themes and the key questions, rather than being taught separately.

### Key concepts

<ul style="list-style-type: none"> <li>• <b>B'rit or Covenant</b> (the agreement made between God and Abraham/Moses and the</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Israel</b> (the children of Israel; the worldwide Jewish community; the land of Israel and the</li> </ul>
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<p>Jewish people—the Jewish expression of monotheism)</p> <ul style="list-style-type: none"> <li>• <b>Torah</b> (Jewish Law, teaching; the five books of Moses)</li> <li>• <b>Mitzvah/pl: mitzvot</b> (obligation/commandment in Torah)</li> <li>• <b>Halakhah/pl: halakhot</b> (Jewish Law)</li> <li>• <b>Mashiach</b> (Messiah)</li> </ul>	<p>modern State of Israel)</p> <ul style="list-style-type: none"> <li>• <b>Kedushah</b> (holiness)</li> <li>• <b>Love</b> (of God and of neighbour)</li> <li>• <b>Teshuvah</b> (repentance)</li> <li>• <b>Shekhinah</b> (the presence of God)</li> </ul>
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Theme I: Rituals	Specified content
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>• Birth: b'rit milah (circumcision) as a sign of being Jewish</li> <li>• Coming of Age: bar mitzvah: a boy participates in the synagogue service as religiously adult, usually by reading the Torah portion. He, not the ceremony, is the bar mitzvah (literally, "son of the commandment") and he takes on all the obligations of the Torah, bat mitzvah for a girl (Reform and Liberal)</li> <li>• Marriage: ketubah (marriage contract), according to the Law of Moses</li> <li>• Divorce: get (divorce contract)</li> <li>• Death: hevra kadisha (group preparing the body); shiva (seven day period after funeral); longer period of mourning and stone-setting ceremony on tombstone within the first year (cremation not permitted in Orthodox Judaism)</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Film—Jack Rosenthal's Bar Mitzvah Boy, marriage/divorce contract</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>• Prayer times: ma'ariv (evening), minhah (afternoon prayer), shaharit (morning)</li> <li>• Beracha/pl.berachot (blessing), a type of Jewish prayer in which God is blessed, for example, in the Kiddush (blessing recited over wine) at the beginning of a festival</li> <li>• Siddur: the prayer book, containing prayers for both home and synagogue. Different prayer books for different movements within Judaism, all including the key prayers such as Shema, Amidah, Alenu. Some prayers require a minyan (quorum)—in Orthodoxy this is 10 males over the age of 13</li> <li>• Reading of the Torah from the bimah (reading platform) in the synagogue; readings from the Nevi'im (the prophetic books of the Hebrew Bible) and the Ketuvim (the writings of the Hebrew Bible)</li> <li>• Music and differences between Ashkenazi and Sephardi cultural origins</li> <li>• Worship not seen as separate from daily life</li> <li>• Kashrut (food laws) are ritual and are seen as obligations by the Orthodox to express being set apart as a holy people</li> <li>• Fasting to express repentance</li> </ul> <p><b>Possible resources</b></p>

	Kippah/yarmulkah (skull cap), mezuzah (box on doorpost), tallit (prayer shawl), tefillin (phylacteries) all expressing the importance of prayer and key texts from the Torah (for example, Numbers 15:28–41); spice box marking the separation of Shabbat from the rest of the week; candles for Shabbat
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Shabbat and its importance in both home and synagogue</li> <li>• Pilgrim festivals of Pesach (Passover). Weeks/Shavuot (Pentecost), Sukkot (Tabernacles)</li> <li>• The High Holy Days: Rosh Hashanah (New Year), Yom Kippur (Day of Atonement) and repentance</li> <li>• The symbolism of food</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>• In Orthodoxy, women exempt from positive time-based mitzvot, notably communal prayer at set times, therefore, bat chayil ceremony and not bat mitzvah in Orthodoxy. Cannot lead others in obligation of prayer as rabbis or cantors. Sexual equality in Reform Judaism, therefore, a girl becomes bat mitzvah and participates in the synagogue ceremony as religiously adult, usually reading the Torah portion and can become rabbis and cantors</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Key texts</b>	<ul style="list-style-type: none"> <li>• Passages from Hebrew Bible and Rabbinic Writings (Mishnah and Talmud)</li> <li>• Suggested Bava Kama 38b beginning “He who damages”, dealing with biblical principle of compensation: “An eye for an eye” (showing development from roots of belief in the Bible through rabbinic discussion in the Talmud). Page of Talmud, showing rabbinic commentary by Rashi and law code by Maimonides</li> </ul>
<b>Composition</b>	<ul style="list-style-type: none"> <li>• Divinely inspired dual Torah of written Torah (the five books of Moses) and Oral Torah</li> <li>• The major difference between Orthodox and “non-Orthodox” movements lies in the latter believing that different authors, including the fallible, wrote the Torah over a long period of time</li> </ul>
<b>Collation</b>	<ul style="list-style-type: none"> <li>• Oral transmission first, then committed to writing; Torah first accepted as authoritative, then Neviim, then Ketuvim</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>• Law Codes and Responsa, process continuing of rabbinic interpretation, but in Orthodoxy always going back to first principles</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>• Talmud (for example, The Genesis Rabba)</li> <li>• Halakhah (legal material) and Aggadah (narrative material)</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>• Bible—Hebrew (regarded as the sacred language)</li> <li>• Talmud—Aramaic</li> <li>• Siddur—different prayer books for different traditions, though all printed in Hebrew with vernacular translation opposite</li> <li>• Orthodoxy—all prayers said in Hebrew except vernacular prayer for head of state/monarch</li> </ul>

	<ul style="list-style-type: none"> <li>• Reform—approximately half said in Hebrew and half in vernacular, with variation</li> <li>• Liberal—tends to be more said in the vernacular</li> <li>• New prayers in recent books, relating to the State of Israel and the Holocaust and modern concerns</li> </ul>
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<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>• The Hebrew Bible (the written Torah) and the Oral Torah</li> <li>• Reform Judaism emerged because of cultural influences in 19th century Germany. The Jewish enlightenment led some to reject belief in God's giving the entire Torah (written and oral) to Moses on Sinai</li> </ul>
<b>Statements of belief</b>	<ul style="list-style-type: none"> <li>• Few formal statements of belief, as the emphasis of Judaism is on obedience to the Torah rather than subscribing to a set of beliefs, yet key beliefs important</li> <li>• The oneness of God as expressed in the Shema (Deuteronomy 6:4–9; 11:13–21; Numbers 15:37–41)</li> <li>• The holiness of God and his choosing the children of Israel (Jacob) to be a holy people (Exodus 19), keeping the covenant by obeying the Torah obligations</li> <li>• The love of God and the human response; God works in the history of his covenant people (Deuteronomy 5)</li> <li>• The justice of God as King and Creator</li> <li>• Challenges to this faith posed by the death of six million Jews in the Holocaust</li> <li>• The thirteen principles of faith as expressed by Maimonides and in the Yigdal in the synagogue service</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>• Olam Ha-Ba, a fundamentally new age coming after the Messianic Age of peace and justice for humankind</li> <li>• Orthodox Jews believe that an individual Messiah, a human being “anointed” by God will usher in the Messianic Age</li> </ul>
<b>Cosmogony and cosmology</b>	<ul style="list-style-type: none"> <li>• God is the sole creator</li> <li>• He gives human beings free will and requires their co-operation, struggling between good and bad inclinations to produce a world of peace and justice for all</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>• Range of viewpoints from Ultra-Orthodox, Orthodox, Conservative, Reform, and Liberal</li> <li>• All derive authority from the Bible and the Talmud, but only Orthodoxy and ultra-Orthodoxy believe all ritual and ethical mitzvot are binding; the rest believe that the ethical mitzvot are binding and that ritual mitzvot may be modified or even abandoned if they do not serve their original purpose, for example, Kashrut; what is prohibited work on Shabbat</li> <li>• Continuing interpretation through rabbis of how the Torah is</li> </ul>

	<p>worked out in different ages and circumstances</p> <ul style="list-style-type: none"> <li>• Authority of the person: Prophets, priests (temple times), rabbis</li> <li>• Beth Din (rabbinic court)</li> </ul>
<b>Schools of thought</b>	<ul style="list-style-type: none"> <li>• Religious traditions and denominations (as above)</li> <li>• Laws of status in Israel are according to the Halakah (see below)</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>• Emphasis on belonging to a holy people, set apart by obligations of the covenant</li> <li>• The central experience is that of history, religiously interpreted, so most festivals, weekly and annual seek to recreate the Jewish experience, for example, Passover: “God brought us out of Egypt”</li> <li>• Much cultural variation between origins and different migrations—Ashkenazi and Sephardi music</li> <li>• Chanting of the Torah in Orthodox worship</li> <li>• Questions of assimilation (tensions in USA well expressed in Chaim Potok’s novel <i>The Chosen</i> and the film based on this)</li> <li>• World distribution</li> <li>• Hasidism and dancing</li> <li>• Kabbalah (mysticism)</li> </ul> <p><b>Possible resources</b></p> <p>Cantorial music (CDs available from Jewish Music Institute) and books</p>
<b>Conversion</b>	<ul style="list-style-type: none"> <li>• Discouraged (though Reform conversion is easier) as Judaism not a missionary religion. Does not believe it is the only path to God. Important for Jews to stay Jewish and be a witness to the Gentile world</li> <li>• A potential convert has a period of study, particularly demanding in Orthodoxy, and has to appear before the Beth Din</li> <li>• In theory a convert should be considered as much a Jew as someone born of a Jewish mother</li> <li>• Only Orthodox authority accepted in Israel. Israel unique in that laws of status (birth, adoption, conversion, marriage, divorce) are according to Orthodox tradition, therefore no non-religious/non-synagogue marriage for Jews in Israel</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>• Religious responsibility and what this entails is different in the different movements (controversy over the get)</li> <li>• Many cultural variations (see all previous references to gender in this section)</li> </ul>



<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Interpretation/authority</b>	<ul style="list-style-type: none"> <li>Central ethical principles derived from the Torah: love (of God in Deuteronomy 6:4 and neighbour in Leviticus 19:18) the Golden Rule</li> </ul>
<b>Ethical practice and legal issues</b>	<ul style="list-style-type: none"> <li>All the mitzvot are either ritual (as above) or ethical (a good mixture is seen in the Ten Commandments in Exodus 20 and Deuteronomy 5)</li> <li>All ethical mitzvot binding in all traditions</li> <li>Marriage and divorce according to the law of Moses</li> <li>A divorce contract is required before an Orthodox Jew can remarry in a synagogue</li> <li>Difficulties of a wife remaining agunah (anchored if husband will not grant a get). Different approaches to evolving laws in Reform and Liberal Judaism finds a way round this difficulty</li> <li>Importance of Jewish marriage and keeping a Jewish home. Orthodoxy intolerant of “marrying out of the faith”. Need for Jewish children to perpetuate the religion</li> <li>War is regarded as legitimate (the commandment is “Thou shalt not commit murder”)</li> <li>Sanctity of life leads to respectful death rituals. Variations on abortion and contraception in the different traditions</li> <li>Transgression, moral and ritual, taken seriously. Seen especially in the prayers of penitence, before and during the High Holy Days. God is forgiving but he cannot forgive a person on behalf of another if that not person has not tried to make amends</li> <li>Shechitah (ritual slaughter) vital for Kashrut—Judaism argues that this promotes rather than violates animal rights. Hebrew Bible sensitive to both animals and nature (for example, sabbatical year for the land)</li> <li>Zionism—Jews who support the Jewish homeland in Israel. Variations both there and in the worldwide Jewish community about how best to be faithful to Judaism and yet promote peace and justice for all (the novels of Israeli, Amos Oz, could be used here)</li> </ul>

## In-depth study 6: Sikhism

The in-depth study of Sikhism should be based on an understanding and application of the following key Sikh concepts. These should inform the study of each of the themes and the key questions, rather than being taught separately.

### Key concepts

<ul style="list-style-type: none"> <li><b>Nirguna</b> (God as one and formless)</li> <li><b>Ik onkar</b> (the symbol representing God as One)</li> <li><b>Bani/shabad</b> (God’s Word. “Bani” (usually</li> </ul>	<ul style="list-style-type: none"> <li><b>Gurmukh</b> (God-centredness)</li> <li><b>Sewa/seva</b> (altruistic service given to anyone)</li> <li><b>Langar</b> (meal freely available to anyone)</li> </ul>
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<p>spoken ) and “shabad” (usually written))</p> <ul style="list-style-type: none"> <li>• <b>Nam simran</b> (meditation on God’s name or entire being and personality)</li> <li>• <b>Nam japna</b> (continual meditation on God’s name)</li> <li>• <b>Guru</b> (“that or one that takes away darkness (spiritual ignorance) and brings light (spiritual understanding)”) )</li> <li>• <b>Nadar</b> (God’s grace)</li> <li>• <b>Gurprasad</b> (God’s grace)</li> <li>• <b>Haumai</b> (ego-centredness)</li> <li>• <b>Manmukh</b> (follower of the ego, focused on the baser emotions, familiarly known as the “five vices”</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Panth</b> (the worldwide Sikh community)</li> <li>• <b>Sangat</b> (the Sikh community at a local gurdwara)</li> <li>• <b>Khalsa panth</b> (those who have taken <b>amrit</b>)</li> <li>• <b>Amrit sanskar</b> (initiation into the <b>Khalsa</b>)</li> <li>• <b>Jot</b> (divine light)</li> <li>• <b>Mukti</b> (liberation)</li> <li>• <b>Maya</b> (delusion)</li> <li>• <b>Gurdwara</b> (any place where the Guru Granth Sahib is installed)</li> <li>• <b>Kirtan</b> (from the Punjabi word “kirat” literally meaning “praise”; meditative singing of God’s Word)</li> </ul>
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<b>Theme I: Rituals</b>	<b>Specified content</b>
<b>Lifetime rituals</b>	<ul style="list-style-type: none"> <li>• Naming ceremony; amrit sanskar (initiation ceremony); anand karaj (marriage); death</li> </ul>
<b>Rites of passage</b>	<ul style="list-style-type: none"> <li>• Naming ceremony; amrit sanskar opted for by some Sikhs (initiation ceremony) into the khalsa panth (community of initiated Sikhs); anand karaj (marriage) with proscribed stages, for instance, lavan and ardas (standing prayer); death—cleansing the body, dress in the five Ks, prayers, cremation which may be followed by either a continuous reading of the Guru Granth Sahib (Akhand Path) or shaj panth (reading of the Guru Granth Sahib over several days), sukhmani path (continual reading of the sukhmani sahib from the Guru Granth Sahib), prohibition on monuments. On the death anniversary, an Akhand Path is sometimes organized</li> </ul>
<b>Worship</b>	<ul style="list-style-type: none"> <li>• Isnan (washing for reasons of physical cleanliness); reciting proscribed prayers in the morning, evening and before retiring for night, during the day: practising nam japna (continually meditating on God’s name), kirat karma and vand kakko. A Sikh should also keep holy company by attending the gurdwara</li> </ul> <p><b>Possible resources</b></p> <ul style="list-style-type: none"> <li>• Copies of the rahit nama (small book of Sikh daily prayers); rahit maryada (the Sikh Code of Conduct); photos of the Golden Temple of Amritsar; symbols, for example, Ik Onkar, Nishan Sahib, the Five Ks</li> </ul>
<b>Festivals</b>	<ul style="list-style-type: none"> <li>• Festivals (Melas), especially Vaisakhi (New Years Eve, anniversary of the Khalsa being realised on earth), celebrated with special services and procession of the Guru Granth Sahib (nagar kirtan). Divali (celebrates the release from captivity of Guru Hargobind). Gurburb (commemorative days celebrating births and deaths of the Gurus; especially those of Guru Nanak and Guru Gobind Singh. Guru Arjan, Guru Tegh and Bahadur’s martyrdoms)</li> </ul>
<b>Gender and ritual</b>	<ul style="list-style-type: none"> <li>• The Guru Granth Sahib, and consequently the Rahit Maryada (Code of Conduct) states that there is equality of birth and gender and that all roles in the gurdwara may be practised by anyone, including reading the Guru Granth Sahib (granthi), performing</li> </ul>

	<p>kirtan (meditative singing of God's Word). Sikhs have gender free first names</p> <ul style="list-style-type: none"> <li>• The degree to which this is manifest in practice</li> </ul>
<b>Society and ritual</b>	<ul style="list-style-type: none"> <li>• Worship in the home</li> <li>• Worship in the gurdwara: Diwan consists of reading from the Guru Granth Sahib, katha (talks) explaining the meaning of passages from the Guru Granth Sahib or Sikh history, kirtan (meditative singing of God's word, prayers including Ardas (standing prayer)</li> <li>• Installing and closing the Guru Granth Sahib at amrit vela or parkash karna (before dawn) and at night (sukhasan). Sharing of karah prashad (literally: food given through God's grace)</li> <li>• No weekly holy day; Sikhs will make a special effort to attend gurdwara one day a week depending on the country in which they live, which in Britain is a Sunday</li> <li>• Wearing of the Five Ks (Panj Kakkar) as a means of communal identity. Langar (communal meals), seva (altruistic service to God and all humanity regardless of birth or gender)</li> </ul>

<b>Theme 2: Sacred texts</b>	<b>Specified content</b>
<b>Composition</b>	<ul style="list-style-type: none"> <li>• The Guru Granth Sahib was revealed to the Gurus. It is believed to have divine origins</li> </ul>
<b>Collation</b>	<ul style="list-style-type: none"> <li>• Originally the Adi Granth (Primary Collection), "the divine words uttered" by the first five Gurus and some of the writings of some Hindu bhagats and Muslim pirs</li> <li>• The Guru Granth Sahib is compiled from the Adi Granth to which Guru Gobind Singh added the divine words uttered by Guru Tegh Bahadur before installing it as his successor and ending the line of human Gurus</li> <li>• The Janam Sakhis, literally "life evidences". Four books include stories of the life of Guru Nanak</li> <li>• The Dasam Granth, Collection of the Tenth Guru</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>• The compilation of the Adi Granth and installation as the final Guru, Guru Granth Sahib</li> </ul>
<b>Interpretation</b>	<ul style="list-style-type: none"> <li>• Gurbani (divinely revealed words of God) uttered by the 10 human Gurus who were chosen by God for this purpose. Sikhism is not exclusivist; it believes God may be found in other faiths</li> </ul>
<b>Language</b>	<ul style="list-style-type: none"> <li>• Gurmukhi: In the gurdwara, the Guru Granth Sahib is always read from the gurmukhi text, however, translations of it are available in several languages. Sometimes in the gurdwara, after it has been read in Punjabi form, the gurmukhi text, a translation of the passage, is also read</li> </ul>

<b>Theme 3: Doctrines/Beliefs</b>	<b>Specified content</b>
<b>Where the doctrines came from</b>	<ul style="list-style-type: none"> <li>From the divinely given words uttered by the ten men, known as the human Gurus, who were chosen by God to do so. The Mul Mantra, (literally “seed mantra”) the opening words of the Guru Granth Sahib, is understood to be a summary of the Guru Granth Sahib</li> </ul>
<b>Statement of Beliefs</b>	<ul style="list-style-type: none"> <li>Sikh belief and practice is found in the Guru Granth Sahib, which is understood as the living presence of God among God’s people</li> <li>The Rahit Maryada, written over 20 years by a committee of spiritual and knowledgeable Sikhs and published in the 20th century, includes rules about the organization of gurdwaras and rites of passages. The concept of a Rahit Maryada dates from the time of the Guru Gobind Singh</li> </ul>
<b>Eschatology</b>	<ul style="list-style-type: none"> <li>Sikhs believe that their jot, or divine spark, will pass to another living being unless they have achieved mukti, that is, their jot has entered into the sach khand (realm of truth) where God is present. While Sikhs believe that everything is according to God’s will (Hukam), nevertheless they have a responsibility to practise nam japna, kirat karo and vand kakko and be gurmukh (God-centred). Doing so will help them to conquer haumai (ego-centredness) and maya (delusion)</li> <li>There are five Khands, or stages, the last of which is the sach khand (realm of truth). While it is possible to progress to the third Khand, it is only through gurprasad (God’s grace) that a person may enter the sach khand. This may be either during a person’s lifetime or at death</li> </ul>
<b>Cosmology</b>	<ul style="list-style-type: none"> <li>Akal Purukh (God) the Creator. The universe and everything that happens in it is in accordance with his hukam (will)</li> </ul>
<b>Authority</b>	<ul style="list-style-type: none"> <li>Shortly before he died, Guru Gobind Singh told Sikhs to consult the Guru Granth Sahib for all spiritual matters. This may be through a hukam nama (random opening of the Guru Granth Sahib to obtain God’s guidance) or through reading Guru Granth Sahib. Guru Gobind Singh told Sikhs to consult the Khalsa for temporal matters. Different understandings of what this means for Sikhs today, for example, it may be the Shiromani Gurdwara Parbandhak Committee, based in Amritsar, which has control of all gurdwaras in Punjab and surrounding state under Indian secular law. However, other Sikhs understand it as the management committee at their local gurdwara</li> <li>Sants or holy men and women</li> </ul>

<b>Theme 4: Religious experience</b>	<b>Specified content</b>
<b>Group/individual experience</b>	<ul style="list-style-type: none"> <li>Worship both in the home and the gurdwara, and the practice of nam japna, kirat karo and vand kakko during the day</li> </ul>

<b>Conversion</b>	<ul style="list-style-type: none"> <li>Not encouraged as Sikhism does not deny the validity of other faiths. However, there is a convert movement known as 3HO made up mostly of North American and some European Sikhs</li> </ul>
<b>Reaffirmation</b>	<ul style="list-style-type: none"> <li>If a Khalsa Sikh breaks one of the kurahit in the Rahit Maryada (cuts hair, uses tobacco, commits adultery, eats halal meat) the person must admit their fault before the Panj Piare (beloved ones) at an amrit ceremony. They will be given a penance (tankah) to undertake. It is possible to take amrit a second time, if the Panj Piare are assured that the person is truly penitent. It would be most unusual for a Sikh to take amrit more than twice</li> </ul>
<b>Meditation/worship/prayer</b>	<ul style="list-style-type: none"> <li>Every devout Sikh should practise meditating on the name of God throughout the day (Nam Simran).</li> <li>See also worship in "Theme1: Rituals"</li> </ul>
<b>Gender and religious experience</b>	<ul style="list-style-type: none"> <li>Sikhs believe in equality of humanity, regardless of birth, gender or religion but caste and gender issues do arise</li> </ul>

<b>Theme 5: Ethics and moral conduct</b>	<b>Specified content</b>
<b>Interpretation/authority</b>	<ul style="list-style-type: none"> <li>Shortly before Guru Gobind Singh died he said that Sikhs should consult the Guru Granth Sahib, for all spiritual matters</li> <li>For temporal matters, Guru Gobind Singh stated that Sikhs should consult the Khalsa. Today, some Sikhs understand that to mean their local gurdwara committee, however, other Sikhs would refer to the Shiromani Gurdwara Parbandhak Committee, which has responsibility for the management of all gurdwaras in Punjab and surrounding states under Indian secular law. Their headquarters is in Amritsar from where they published the Rahit Maryada</li> </ul>
<b>Ethical practice and legal Issues</b>	<ul style="list-style-type: none"> <li>There is no systematic manual of ethical practice and laws governing all Sikhs</li> <li>Ethical practice and legal issues should be based on principles found in the Guru Granth Sahib, for example, the equality of humanity, divine creation of the world, and behaving honestly in daily life</li> <li>The five Ks worn by many Sikhs are an outward expression of some ethical beliefs. For example, the kirpan (from two Punjabi words: "kirpa" meaning "grace" and "ana" meaning honour) is a symbol of Sikh's duty to protect the weak and vulnerable. Guru Gobind Singh developed dharam yudh (a Righteous War) theory in order to limit both when war is permitted and conduct during war</li> <li>Khalsa Sikhs promise to obey the Rahit Maryada, which includes some ethical and moral rules, in their daily lives</li> </ul>

## Assessment in the Diploma Programme

### General

Assessment is an integral part of teaching and learning. The most important aims of assessment in the Diploma Programme are that it should support curricular goals and encourage appropriate student learning. Both external and internal assessment are used in the Diploma Programme. IB examiners mark work produced for external assessment, while work produced for internal assessment is marked by teachers and externally moderated by the IB.

There are two types of assessment identified by the IB.

- Formative assessment informs both teaching and learning. It is concerned with providing accurate and helpful feedback to students and teachers on the kind of learning taking place and the nature of students' strengths and weaknesses in order to help develop students' understanding and capabilities. Formative assessment can also help to improve teaching quality, as it can provide information to monitor progress towards meeting the course aims and objectives.
- Summative assessment gives an overview of previous learning and is concerned with measuring student achievement.

The Diploma Programme primarily focuses on summative assessment designed to record student achievement at, or towards the end of, the course of study. However, many of the assessment instruments can also be used formatively during the course of teaching and learning, and teachers are encouraged to do this. A comprehensive assessment plan is viewed as being integral with teaching, learning and course organization. For further information, see the IB *Programme standards and practices* document.

The approach to assessment used by the IB is criterion-related, not norm-referenced. This approach to assessment judges students' work by their performance in relation to identified levels of attainment, and not in relation to the work of other students. For further information on assessment within the Diploma Programme please refer to the publication *Diploma Programme assessment: Principles and practice*.

To support teachers in the planning, delivery and assessment of the Diploma Programme courses a variety of resources can be found on the OCC or purchased from the IB store (<http://store.ibo.org>). Teacher support materials, internal assessment guidance, grade descriptors, as well as resources from other teachers, can be found on the OCC. Past examination papers as well as markschemes can be purchased from the IB store.

### Methods of assessment

The IB uses several methods to assess work produced by students.

#### Assessment criteria

Assessment criteria are used when the assessment task is open-ended. Each criterion concentrates on a particular skill that students are expected to demonstrate. An assessment objective describes what students should be able to do and assessment criteria describe how well they should be able to do it. Using assessment criteria allows discrimination between different answers and encourages a variety of responses. Each criterion comprises a set of hierarchically ordered level descriptors. Each level descriptor is worth one or more marks. Each criterion is applied independently using a best-fit model. The maximum marks for each criterion may differ according to the criterion's importance. The marks awarded for each criterion are added together to give the total mark for the piece of work.

#### Markbands

Markbands are a comprehensive statement of expected performance against which responses are judged. They represent a single holistic criterion divided into level descriptors. Each level descriptor corresponds to a range of marks to differentiate student performance. A best-fit approach is used to ascertain which particular mark to use from the possible range for each level descriptor.

## **Markschemes**

This generic term is used to describe analytic markschemes that are prepared for specific examination papers. Analytic markschemes are prepared for those examination questions that expect a particular kind of response and/or a given final answer from the students. They give detailed instructions to examiners on how to break down the total mark for each question for different parts of the response. A markscheme may include the content expected in the responses to questions or may be a series of marking notes giving guidance on how to apply criteria.

## Assessment outline

### First examinations 2011

Assessment component	Weighting
<p><b>External assessment (2 hours 45 minutes)</b></p> <p><b>Paper 1 (1 hour 15 minutes)</b>  Syllabus content: introduction to world religions.  Assessment objectives 1 and 2  <b>Nine</b> stimulus response questions, one on each of the nine world religions. The paper is divided into three sections (A, B and C) based on the columns of religions. Students should answer <b>five</b>, at least one from each section.  (50 marks)</p> <p><b>Paper 2 (1 hour 30 minutes)</b>  Syllabus content: in-depth studies of six world religions.  Assessment objectives 1–4  <b>Fourteen</b> essay questions based on the guiding themes, seven in each section. The paper is divided into two sections based on the columns of in-depth religions. Each section comprises <b>two</b> questions on each of the three religions and one open-ended question.  Students answer <b>two</b> questions, each chosen from a different section.  (40 marks)</p>	<p><b>75%</b></p> <p><b>30%</b></p> <p><b>45%</b></p>
<p><b>Internal assessment (Research and preparation—20 hours)</b></p> <p>This component is internally assessed by the teacher and externally moderated by the IB at the end of the course.  Syllabus content: investigative study based on a visit, interview, secondary or primary research  Assessment objectives 1–4  Method: Written analysis with structured format: 1,500–1,800 words  (30 marks)</p>	<p><b>25%</b></p>

Please note that this subject is a pilot and is therefore only available at SL.



## External assessment

Two different methods are used to assess students.

- Detailed markschemes specific to each examination paper
- Markbands

The markbands are published in this guide.

For paper 1, there are paper-specific markschemes.

For paper 2, there are markbands and paper-specific markschemes.

The markbands are related to the assessment objectives established for the world religions course and the group 3 grade descriptors. The markschemes are specific to each examination.

## Command terms

### Classification of command terms

Key command terms are used in the assessment of world religions SL. These are classified below according to the assessment objectives:

- AO1 Knowledge and understanding of specified content
- AO2 Application and analysis of knowledge and understanding
- AO3 Synthesis and evaluation
- AO4 Skills

There is a progression in demand from AO1–AO3. The command terms within each classification are listed in alphabetical order in the following table.

Students must be familiar with these terms to understand the depth of treatment required in examination questions. AO1 and AO2 will be used in paper 1. All objectives from AO1 – AO4 will be used in paper 2.

Definitions of these command terms are listed in the appendix.

Objective	Key command term	Depth
<b>AO1 Knowledge and understanding of specified content</b>	Define Describe Identify Outline Comment	These terms require students to demonstrate knowledge and understanding.
<b>AO2 Application and analysis of knowledge and understanding</b>	Analyse Distinguish Explain	These terms require students to use and analyse knowledge and understanding.
<b>AO3 Synthesis and evaluation</b>	Compare Compare and contrast Contrast Discuss Evaluate Examine Justify To what extent	These terms require students to make a judgment based on evidence and when relevant construct an argument.

## External assessment details

### Paper I

**Duration:** 1 hour 15 minutes

**Weighting:** 30%

This paper consists of nine questions, one on each of the nine religions offered in Part 1: Introduction to world religions. The purpose of this paper is to assess students' ability to demonstrate the following objectives in relation to the five world religions.

- Knowledge and understanding (assessment objective 1) in part (a) of question
- Application and analysis (assessment objective 2) in part (b) of question

The question paper is divided into three sections as in the chart of world religions:

- Section A: Hinduism, Buddhism, Sikhism
- Section B: Judaism, Christianity, Islam

- Section C: Taoism, Jainism, Baha'i Faith

Students must answer **five** questions, at least one of which must be chosen from each section. The other two questions can be selected from any section.

Each question will consist of a short extract (two to four lines) from a text related to the religion followed by a two-part question with a total mark of 10. The first part of the question, worth 3 marks, will test knowledge and understanding of a key idea/concept associated with the text. This part of the examination can be answered using bullet points. The second part of the question, worth 7 marks, will test understanding and application of the idea/concept in relation to the text and religion.

**The maximum mark for this paper is 50.**

This paper will have a detailed paper-specific markscheme for both parts of each question.

## Paper 2

**Duration: 1 hour 30 minutes**

**Weighting: 45%**

This paper consists of fourteen questions, on the six world religions offered in Part 2: In-depth studies. The purpose of this paper is to assess students' ability to demonstrate the following objectives in relation to the two religions studied in depth:

- Knowledge and understanding (assessment objective 1)
- Application and analysis (assessment objective 2)
- Synthesis and evaluation (assessment objectives 3)
- Select, use and apply a variety of appropriate skills and techniques (assessment objective 4)

The question is divided into two sections as outlined in the chart of in-depth studies:

- Section A: Hinduism, Buddhism, Sikhism
- Section B: Judaism, Christianity, Islam

Each section (A and B) of the paper consists of **seven** questions as follows.

- Two specific questions on each of the three religions appropriate to the section (total of six questions)

One open-ended question that can be answered in relation to any of the three in-depth religions in that section. Students should answer these open-ended questions using specific examples. Broad generalizations will not be given credit. Most importantly, answers should not contextualize examples, making reference to differences in denomination, culture and geography. Students must answer two questions each chosen from a different section.

**The maximum mark for this paper is 40.**

Each essay is marked out of 20 using question-specific markschemes and the paper 2 markbands.

# External markbands

## Paper 2 markbands

	AO1	AO2	AO3	AO4	Paper 2
Level descriptor	Knowledge/understanding	Application/analysis	Synthesis/evaluation	Skills	Marks 0–20
A	No relevant knowledge	No evidence of application; the question has been completely misinterpreted	No evaluation	None appropriate	0
B	Little knowledge and/or understanding; largely superficial or of marginal relevance	Very little application; important aspects of the question are ignored	No evaluation	Very low level; little attempt at organization of material	1–4
C	Some relevant knowledge and understanding	Some attempt at application; answer partially addresses the question; there is no or little analysis of the key concepts	No evaluation	There is some evidence of an attempt to follow a structured approach	5–8
D	Relevant knowledge and understanding, but with some omissions	Some attempt at application; competent answer although not fully developed, and tends to be in parts descriptive; there will be some analysis of the key concepts	Some evaluation or unsubstantiated evaluation	There is a clear attempt to structure answers in line with the question	9–12
E	Generally accurate knowledge and understanding, but with some minor omissions	Appropriate application; developed answer that covers most aspects of the question; there is a developed analysis of the key concepts; using both secondary and/or primary sources	There is evaluation of all major areas of the answer; answers demonstrate a consistently analytical and/or a critical approach	Answers are well structured; ideas are organized in a clear, coherent and balanced essay	13–16
F	Accurate, specific, detailed knowledge and understanding	Detailed application; well-developed answer that covers most or all aspects of the question; the answer demonstrates an in-depth analysis through effective use	Good and well-balanced attempt at evaluation; arguments are clear, coherent, relevant and well substantiated where appropriate, there will be a	The specific question is addressed in a clearly structured and focused essay that indicates a high level of awareness of the demands of the question.	17–20

		of ideas drawn from a wide range of secondary and/or primary sources; there is evidence of rigorous analysis of the key concepts	successful challenge to the assumptions implied in the question		
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### Purpose of internal assessment

Internal assessment is an integral part of the course and is compulsory for all SL students. It enables them to demonstrate the application of their skills and knowledge, and to pursue their personal interests, without the time limitations and other constraints that are associated with written examinations. The internal assessment should, as far as possible, be woven into normal classroom teaching and not be a separate activity conducted after a course has been taught.

### Guidance and authenticity

The internal assessment must be the student's own work. However, it is not the intention that students should decide upon a title or topic and be left to work on the internal assessment component without any further support from the teacher. The teacher should play an important role during both the planning stage and the period when the student is working on the internally assessed work. It is the responsibility of the teacher to ensure that students are familiar with:

- the requirements of the type of work to be internally assessed
- the assessment criteria; students must understand that the work submitted for assessment must address these criteria effectively.

Teachers and students must discuss the internally assessed work. Students should be encouraged to initiate discussions with the teacher to obtain advice and information, and students must not be penalized for seeking guidance. However, if a student could not have completed the work without substantial support from the teacher, this should be recorded on the appropriate form from the *Handbook of procedures for the Diploma Programme*.

It is the responsibility of teachers to ensure that all students understand the basic meaning and significance of concepts that relate to academic honesty, especially authenticity and intellectual property. Teachers must ensure that all student work for assessment is prepared according to the requirements and must explain clearly to students that the internally assessed work must be entirely their own.

As part of the learning process, teachers can give advice to students on a first draft of the internally assessed work. This advice should be in terms of the way the work could be improved, but this first draft must not be heavily annotated or edited by the teacher. The next version handed to the teacher after the first draft must be the final one.

All work submitted to the IB for moderation or assessment must be authenticated by a teacher, and must not include any known instances of suspected or confirmed malpractice. Each student must sign the coversheet for internal assessment to confirm that the work is his or her authentic work and constitutes the final version of that work. Once a student has officially submitted the final version of the work to a teacher (or the coordinator) for internal assessment, together with the signed coversheet, it cannot be retracted.

Authenticity may be checked by discussion with the student on the content of the work, and scrutiny of one or more of the following:

- the student's initial proposal
- the first draft of the written work
- the references cited
- the style of writing compared with work known to be that of the student.

The requirement for teachers and students to sign the coversheet for internal assessment applies to the work of all students, not just the sample work that will be submitted to an examiner for the purpose of moderation. If the teacher and student sign a coversheet, but there is a comment to the effect that the work may not be authentic, the student will not be eligible for a mark in that component and no grade will be

awarded. For further details refer to the IB publication *Academic honesty* and the relevant articles in the *General regulations: Diploma Programme*.

The same piece of work cannot be submitted to meet the requirements of both the internal assessment and the extended essay.

## Group work

It is acceptable to use a group visit or visiting speaker as part of an individual internal assessment task but, it should only be included as part of a larger, individual choice for investigative study. The investigation and written analysis must be the student's individual work.

## Time allocation

Internal assessment is an integral part of the world religions course, contributing 25% to the final assessment in the SL course. This weighting should be reflected in the time that is allocated to teaching the knowledge, skills and understanding required to undertake the work as well as the total time allocated to carry out the work.

It is recommended that a total of approximately 20 hours should be allocated to the work. This should include:

- time for the teacher to explain to students the requirements of the internal assessment
- class time for students to work on the internal assessment component
- time for consultation between the teacher and each student
- time to review and monitor progress, and to check authenticity.

## Using assessment criteria for internal assessment

For internal assessment, a number of assessment criteria have been identified. Each assessment criterion has level descriptors describing specific levels of achievement together with an appropriate range of marks. The level descriptors concentrate on positive achievement, although for the lower levels failure to achieve may be included in the description.

Teachers must judge the internally assessed work against the criteria using the level descriptors.

- The aim is to find, for each criterion, the descriptor that conveys most accurately the level attained by the student, using the best-fit model. A best-fit approach means that compensation should be made when a piece of work matches different aspects of a criterion at different levels. The mark awarded should be one that most fairly reflects the balance of achievement against the criterion. It is not necessary for every single aspect of a level descriptor to be met for that mark to be awarded.
- When assessing a student's work, teachers should read the level descriptors for each criterion until they reach a descriptor that most appropriately describes the level of the work being assessed. If a piece of work seems to fall between two descriptors, both descriptors should be read again and the one that more appropriately describes the student's work should be chosen.
- Where there are two or more marks available within a level, teachers should award the upper marks if the student's work demonstrates the qualities described to a great extent. Teachers should award the lower marks if the student's work demonstrates the qualities described to a lesser extent.
- Only whole numbers should be recorded; partial marks, such as fractions and decimals, are not acceptable.
- Teachers should not think in terms of a pass or fail boundary, but should concentrate on identifying the appropriate descriptor for each assessment criterion.

- The highest level descriptors do not imply faultless performance but should be achievable by a student. Teachers should not hesitate to use the extremes if they are appropriate descriptions of the work being assessed.
- A student who attains a high level of achievement in relation to one criterion will not necessarily attain high levels of achievement in relation to the other criteria. Similarly, a student who attains a low level of achievement for one criterion will not necessarily attain low achievement levels for the other criteria. Teachers should not assume that the overall assessment of the students will produce any particular distribution of marks.
- It is recommended that the assessment criteria be made available to students.

## Internal assessment details

**Duration:** 20 hours

**Weighting:** 25%

### Requirements and recommendations

The internal assessment is an investigative study of an aspect of the religious experience, practice or belief of a group and/or individual adherents. The focus for the study will be a visit to a sacred place/building or a museum or a study of artifacts, attendance at an act of worship, an interview or interviews with religious adherents, or a study using a range of sources. However, it is important to emphasize that this is an academic exercise, which requires preliminary research.

### Relationship to the syllabus

Any religion can be the focus of the study—it does not have to be taken from the list of the nine world religions in the core syllabus. Students will be expected to write a focused and precise analysis on the investigative study.

### Word limit

The word limit for the written analysis is 1,500–1,800 words.

### Ethical guidelines

Students should consider whether there are ethical implications involved in visiting a place of religious worship or in interviewing a religious adherent. It is important to show respect for the views and beliefs of others, and the integrity of the information gathered. Further details are given in *Ethical practice in the Diploma Programme*, which is available on the OCC.

### Investigation and written analysis

The following are given as examples for investigation:

1. Interview with an adherent reflecting on the significance of personal religious experience on their identity and world view
2. Observation of a religious festival/rite of passage to investigate its purpose and significance
3. Investigation of different acts of worship performed by two or more different groups within a religion to analyse different perceptions of the purpose of worship
4. Visit to an art gallery to view depictions of religious narratives
5. An investigation of a contemporary religious issue or dilemma (such as inter-religious marriage/conversion from one religion to another) through research on the internet, secondary sources and the media
6. Investigation of radical, liberal, conservative and fundamentalist interpretations of religious traditions through interviews/observations of worship or research on the internet, secondary sources and the media



### **The following are given as examples for research questions:**

1. What is the significance of performing Ramadan for a Muslim? (Interview a Muslim family)
2. What is the importance of a Believer's Baptism to a Baptist? (Visit a Baptist Church, observe the rite and interview a Christian Baptist)
3. What is the significance of any differences in practice between an Orthodox and Reform Jewish Shabbat Service? How do these differences relate to belief? (Visit two synagogues, observe the services and interview members of the congregations)
4. How does an indigenous religion respond to its environment? Examples might be Aboriginals, traditional African religions, and Shamanic religions (secondary and primary sources, visits to cultural centres and museums).
5. Analyse how religious beliefs are transmitted through art or architecture by looking at such examples as the Buddha's Enlightenment, the design of a gurdwara, portraits of Jesus' Crucifixion or Resurrection; the stained glass windows in synagogues as compared with a church.

### **The written analysis**

- **Preparation**—students will be expected to have done preliminary research into their chosen topic in order to establish that it will be an appropriate area of investigation.
- **Expectations/rationale for study**—students should have a clear conception of what they expect to find (out) and how they are going to investigate their chosen area.
- **Written analysis**—each student must produce a written analysis (with coversheet stating the title of the investigative study and the word count) under the following **five** headings:
  - Rationale and preliminary research
  - Plan for study
  - Summary of significant findings
  - Critical reflection and evaluation
  - References

## **Guidance for students preparing the written analysis**

### **A Rationale and preliminary research**

Students should:

- provide a rationale for the choice of topic for the investigative study
- define the focus of the investigative study, which should be formulated as a question
- outline and justify the range of sources consulted using full referencing
- select and analyse supporting evidence showing how this evidence informs the investigative study.

### **B Plan for study**

Students should:

- clearly state and narrowly focus the research question
- outline the scope and plan for the written analysis
- identify the relationship between the research question and the scope and plan.

## **C        Summary of significant findings**

Students should:

- identify and outline significant findings from the investigation through observation, interview, and/or participation
- explain the relationship between research findings and the research question
- discuss the rationale and plan of study in relationship to the significant research findings.

## **D        Critical reflection and evaluation**

Students should:

- critically reflect on the findings in relation to the question
- demonstrate how the investigative study deepens an understanding of religious experiences and/or beliefs
- analyse the findings of the preliminary research and assess its usefulness in relation to the significant findings of the investigative study
- understand the degree to which the research was successful in producing significant findings for analysis, and justifying future research
- identify misconceptions and inconsistencies as a result of the research plan and materials used.

## **E        References and compliance with format**

Students should:

- use material drawn from primary and secondary sources and reference them correctly
- comply with the word limit.

# Internal assessment criteria

## Investigative study

There are five internal assessment criteria for the written analysis.

<b>Criterion A</b>	Rationale and preliminary research	8
<b>Criterion B</b>	Plan for study	3
<b>Criterion C</b>	Summary of significant findings	6
<b>Criterion D</b>	Critical reflection and evaluation	10
<b>Criterion E</b>	References and compliance with format	3

**Total 30 marks**

The purpose of the internal assessment is to assess students' ability to demonstrate the following in relation to the written analysis

- Knowledge and understanding (assessment objective 1) – criteria A and D
- Application and analysis (assessment objective 2) – criteria A, C and D
- Synthesis and evaluation (assessment objective 3) – criteria A, C and D
- Select, use and apply a variety of appropriate skills (assessment objective 4) – criteria B and E

### A Rationale and preliminary research

Marks	Level descriptor
0	There is no evidence of either a rationale for the study or research.
1–2	The rationale is stated with little evidence of research, or there is limited research but no rationale.
3–4	The study has been researched, and some supporting evidence has been produced, though this may not be relevant. The rationale is stated.
5–6	The study has been well researched using a range of sources and supporting evidence has been produced and referenced. The rationale is clearly stated, with evidence of some development.
7–8	The investigative study has been thoroughly researched using a wide range of sources and excellent supporting evidence has been produced that is correctly referenced. The rationale is clearly stated and well developed.

### B Plan for study

Marks	Level descriptor
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0	There is no plan for the study or it is inappropriate
1	The scope and/or plan for the study are stated but not clearly focused. There is no research question.
2	The scope and plan for the study is generally appropriate and focused. The research question is stated and is related to the scope and plan.
3	The scope and plan for the study is appropriate and focused. The research question is clearly focused and closely related to the scope and plan.

## C Summary of significant findings

Marks	Level descriptor
0	There is no summary of significant findings.
1–2	There is little indication of significant findings, and these are not related to the research, rationale and plan for the study.
3–4	Significant findings are stated and are related to one or more aspects of the research, rationale and plan for the study.
5–6	Significant findings are clearly stated and well developed, and the relationship between the research, rationale and plan for the study is fully demonstrated.

## D Critical reflection and evaluation

Marks	Level descriptor
0	There is no critical reflection or consideration of research methods used.
1–2	Critical reflection is very limited, with no linkage between the research and significant findings. There may be some recognition of one or more misconceptions and inconsistencies between the research and the findings or limited but underdeveloped reference to research methods used. There is little or no reference to research methods used.
3–4	There is an attempt at some critical reflection, with little or no linkage between the research and significant findings. There is a basic recognition of some misconceptions and inconsistencies between the research and the significant findings.
5–6	There is evidence of sound critical reflection, demonstrating some understanding of religious experience and/or belief. There is an understanding of how far the preliminary research has reflected and informed most, if not all, the significant findings. There is some recognition of any misconceptions and/or inconsistencies between the research and the findings. There is some discussion of research methods chosen.
7–8	Critical reflection is sound and well developed, demonstrating an understanding of religious experience and/or belief. There is a good understanding of how far the preliminary research has reflected and informed the significant findings. Where appropriate, any misconceptions and/or inconsistencies between the research and the findings are identified. There is an evaluation of the research methods used.

	Conclusions and future possibilities may be outlined.
9–10	Critical reflection is detailed and very well developed, demonstrating a sophisticated understanding of religious experience and/or belief. There is an excellent understanding of how far the preliminary research has reflected and informed the significant findings. Where appropriate, any misconceptions and/or inconsistencies between the research and the findings are developed and evaluated. There is a thorough evaluation of the research methods used and recognition of any underlying assumptions and/or bias. Conclusions and future research possibilities are considered.

## **E      References and compliance with format**

<b>Marks</b>	<b>Level descriptor</b>
0	A list of references is not included and/or the written analysis is not within the word limit.
1	A list of references is included but it is incomplete or the format of the written analysis has not been followed. It is within the word limit.
2	A list of references is included but there may be some inaccuracies and/or the format may be incorrect in one respect. The written analysis is within the word limit.
3	A comprehensive list of all references is included and the format is correct in every respect. The written analysis is within the word limit.

## Glossary of command terms

### Command terms with definitions

Students should be familiar with the following key terms and phrases used in examination questions, which are to be understood as described below. Although these terms will be used frequently in examination questions, other terms may be used to direct students to present an argument in a specific way.

The assessment objectives (AOs) listed below are those referred to in the world religions syllabus.

Analyse	A02	Break down in order to bring out the essential elements or structure.
Comment	A01	Give a judgment based on a given statement or result of a calculation.
Compare	A03	Give an account of the similarities between two (or more) items or situations, referring to both (all) of them throughout.
Compare and contrast	A03	Give an account of similarities and differences between two (or more) items or situations, referring to both (all) of them throughout.
Contrast	A03	Give an account of the differences between two (or more) items or situations, referring to both (all) of them throughout.
Deduce	A02	Reach a conclusion from the information given.
Define	A01	Give the precise meaning of a word, phrase, concept or physical quantity.
Describe	A01	Give a detailed account.
Discuss	A03	Offer a considered and balanced review that includes a range of arguments, factors or hypotheses. Opinions or conclusions should be presented clearly and supported by appropriate evidence.
Distinguish	A02	Make clear the differences between two or more concepts or items.
Evaluate	A03	Make an appraisal by weighing up the strengths and limitations.

Examine	A03	Consider an argument or concept in a way that uncovers the assumptions and interrelationships of the issue.
Explain	A02	Give a detailed account including reasons or causes.
Identify	A01	Provide an answer from a number of possibilities.
Investigate	A02	Observe, study, or make a detailed and systematic examination, in order to establish facts and reach new conclusions.
Justify	A03	Give valid reasons or evidence to support an answer or conclusion.
Outline	A01	Give a brief account or summary.
To what extent	A03	Consider the merits or otherwise of an argument or concept. Opinions and conclusions should be presented clearly and supported with appropriate evidence and sound argument.